The Pulpit Guarded

With XX

ARGUMENTS

PROVING

The Unlawfulneſs, Sinfulneſs and Danger of ſuffering Private perſons to take upon them Publike Preaching, and expounding the Scriptures without a Call;

as being contrary to the Word of God, contrary to the practice of all Reformed Churches, contrary to the Three and twentieth Article of Religion, contrary to two Ordinances of Parliament, and contrary to the Judgement of a whole Jury of learned, judicious, pious Divines, both Forraign and Domeſtick.

Occaſioned by a Diſpute at *Henly in Arden* in *Warwick*-ſhire, *Aug.* 20. 1650.

Againſt
- *Lawrence Williams*, a Nailer-Publike-Preacher.
- *Tho. Palmer*, a Baker-Preacher.
- *Tho. Hemde*, a Plough-Wright-Publike-Preacher.
- Sergeant *Oakes*, a Weaver-Preacher.
- *Hum. Rogers*, (lately) a Bakers boy-Publike-Preacher.

Here you have all their Arguments (never yet compiled in one Tract) refelled and anſwered many Texts of Scripture cleared the Quinteſſence and Marrow of moſt of our Modern Authors (in reference to this Controverſie) collected, with References to ſuch Authors as clear any Doubt more fully; many incident Caſes reſolved, the utmoſt extent of Lay-mens uſing their Gifts in Eleven Particulars demonſtrated, and above Thirty Objections anſwered.

The Third Edition, with addition of Arguments, Anſwers, Quotations, Scriptures, and many uſeful enlargements; together with the correcting of thoſe Errata which eſcaped in the former Editions.

In the cloſe are added ſix Arguments, to prove our Miniſters free from Antichriſtianiſm.

2 Tim. 3. 9. *They ſhall proceed no further: for their folly ſhall be manifeſt unto all men.*
Gen. 49. 6. *O my ſoul, come not thou unto their ſecret: unto their aſſembly, mine honor, be not thou united.*
Pſal. 27. 3. *Though an hoſt encamp againſt me, in this will I be confident.*
Veritas impugnata magis elucet. *Bern.*

Compoſed and compiled by a friend to Truth and Peace.

London, Printed by *J. Cottrel*, for *E. Blackmore*, at the Angel in *Pauls* Church-yard. 1651.

UMI

TO THE

Right Honorable, Reverend, & Religious

JUDGES,

JOHN WILDE, L. chief Baron of the Court of *Exchequer*; And *EDW. ATKINS*, a worthy Baron of the same Court.

My very good Lords,

AS the Lord of hosts hath joyned you together in Dignity and Duty, in Piety and Integrity, in love to his Worship, and affection to his Ambassadours: so I make bold to joyn you together in my Dedication. And, to speak truth, to whom can I more fitly present a Plea for the Ministery, then to your Lordships, who are known Patrons and Preservers of it? 'Twas *Hezekiah*'s honour, that hee spake comfortably

ably to the hearts of the Levites; and 'tis the honour of your Honours, that your Lordships have given double honour, (*viz.*) Countenance and Maintenance to the Ministers of the Gospel, and have publikely charged the people of the Land to give both these unto their pious and painful Pastors: And, which yet makes your zeal more resplendent, you have done all this in a degenerate time, when contempt and reproach hath been cast on the Ministers of Christ by a generation of Libertines.

Cùm ipsi Dynastæ in Danistas degenerârunt.

Besides, your Wisdom, Magnanimity, Equanimity, and Equity, in an impartial distribution of justice unto all, is well known in the Land: Your Works, as well as your Words, have praised you in the gates. I have been oft an eye and ear-witness of your exactness and integrity herein: So that had I a Cause that were just and right, (without Flattery be it spoken; 'tis an art my soul abhors) I would desire no other Judges then your Lordships, *&c.*

These Gifted ones come not in by Gods door, but steal in by the devils window.

My Lords, I here present you with a Felon, a spiritual Felon, the worst of Felons: He that robs me of my Goods, may make some satisfaction; but he that robs me of my God, utterly undoes me: And if Traitors, Thieves, and Murderers may be punished; (as is confess'd on all sides)

ſides) then ſpiritual Traytors, that act High-Treaſon againſt the God of Heaven, his Crown and dignity, that rob him of his Ordinances, and his peole of their ſouls, ought ſharply and ſeverely to be puniſhed. 'Tis ſaid of *Athanaſius*, that he was *Magnes & Adamas*; a Load-ſtone, to draw men on in ways of Piety, by his amiable and lovely walking; and yet an Adamant, full of courage and reſolution againſt the workers of iniquity. Your Lordſhips have been load-ſtones, by your ſweet and lovely walking, to encourage the Peaceable and Pious of the land; be you ſtill Adamants, full of courage, full of reſolution againſt the wicked and ungodly: As you have been Towers to the Righteous, ſo continue to be Terrors to their enemies.

My Lords, I have done nothing out of a ſpirit of Contradiction, or Envy at the Parts or Perſons of any; but I pity their perſons, even when I condemn their vices: And as one of your Lordſhips told the condemned priſoners, that they muſt not blame you, nor blame the Jury; for 'tis not I, nor is it the Jury that condemns you, but 'tis your own wickedneſs that hath brought you to this miſerable end: So ſay I to our gifted Brethren; let them not blame me, nor blame my Jury; for 'tis not I, nor they, but the Word of God that

that doth condemn them, by which we must be judged at the last day.

Your Lordships (I know) are tired out with much serious and weighty employment: I wish this may be as a *David*'s Harp to refresh you, or as the Minstril to the Prophet, to raise and heighten your spirits for more noble and high atchievements.

The ground of my boldness with your Lordships, is this; observing Gods good hand of providence to go along with this little Tract, and to give it favour in the hearts of his people beyond expectation, even to a Third Edition in three moneths space; I could not but by way of Gratitude to your Lordships, present it unto you, who have shewed so much kindness to the house of our God, and to his Ministers. Now the good Lord remember you for good, for all that you have done for him, and for his people; he recompence your labour of love seven-fold into your bosoms; He build your houses, who have been so careful of his: He fill you full of Peace and Comfort in believing, and inable you still to do worthily in *Ephrata*, that you may be famous in our *Bethlehem*. This is and shall be the Prayer of

Your servant in the Lord,

Tho. Hall.

Or-

Ornatissimo Viro, Amico amicissimo, necnon Patri celeberrimo,

Dno JOHANNI TRAPP,

Pastori de BELLO-VADO,

χάριν καὶ εἰρήνην.

Licèt Epistolas scribo rarissimus, ad Te tamen, ad Te inquam (insignissime Pater, Moderator mitissime, βιβλιοθήκη τίς ἔμψυχος, καὶ περιπατοῦν μουσεῖον) *non possum literas non exarare. Munusculum hoc levidense, & pingui (ut aiunt) Minervà contextum, tanquam* μνημόσυνον *meæ erga Te observantiæ, quàm libentissimè & lubentissimè emitto. Ad te hæc scripsi, non propter te: lege hâc ad te hæc veniunt ut castigenter, ut emendentur, ut erratorum pœnas & ungue & obeliscis luant: quisquis mihi hoc crimini dederit, ipse crimine inscitiæ non carebit. Tute enim clarus, quòd præclara feceris, clarior quòd multa protuleris, clarissimus propter* εὐσέβειαν *longè latéque notissimam. Libellulos tuos vidit mundus, dignissimi qui vel in arce* Minervæ *collocentur singuli.* Com. in N.T. V.T.

Digna legi scribis, facis & dignissima scribi;
Scripta p[illegible] doctum te tua, facta probum.

Sed quid ago? Epistolam volui non Panegyrin; neque si voluissem, aut etiam possem, permittit tua modestia &c.

Invitus saxè in hanc arenam descendi, vocatus, imò propalâm provocatus fui; mihi venit in mentem Heroicum illud Lutheri, *Verbum Dei injuriam patitur, & ego qui literis eò vocatus sum* Maledictũ silentium quod hîc connivet.

me Luth.

me conferam ; hæc est dies quam fecit Dominus ; vocatus ego venio, vocatus ingredior, in nomine Domini nostri Jesu Christi, etiamsi scirem tot esse diabolos Wormatiæ, quot sunt tegula ædium vestris.

Crescit amor fidei, quantum ipsa pericula crescunt.

Psal. 46. *Fiat igitur animus, licèt montes dimoveantur in ima maria, & terra locum commutavit, succumbendum tamen non est, quia Deus robur suis, auxilium in angustiis præsentissimum.*

——Illos
Si fractas illabatur orbis,
Impavidos ferient ruinæ. *Hor.*

Pertimescendum non est, Christum enim ferimus, & veritatem Christi ; si ruimus nos, ruit & Christus. In monte Jehovæ providebitur : cum duplicantur lateres, venit Moses ; *eadem manus Omnipotens quæ cœlum fecit, Ecclesiam fulsit suam. Christus tenet Stellas in dextrâ suâ manu, manus verò est ὄχημα ὀχήμων præsertim dextrâ in hac tenet Christus Stellas suas, hâc sua potentiâ dat Pastores & dirigit, confortat contra inferni portas, mundi plagas, & confirmat : hos amat, hos tuetur in hisce propugnandis summa ei est cura, summa potestas. Probè nôsti Epistolam* Lutheri *languescenti* Melanchthoni, *&c. Nolite (inquit ille) timere, estote fortes & læti, nihil solicitis. Dominus pro è adest. Agant quicquid possunt* Henrici, *Episcopi, atque adeò Turca & ipse Satan ; nos filii regni sumus, qui conspurcatum illum & occisum salvatorem colimus & expectamus.*

Edw. Gangr. pars altera, p. 179, &c. *Hæretici ratò longævi, hujusmodi non diu splendent meteora, nullum fictum est diuturnum : testis rex iste* Leydensis Becold, *testis* Cnipperdolingus, *testis* Phifer, *testis* Muncer, *&c. Perfregit Deus capita cetorum, pragrandia balænæ capita, dedit cibo ipsi populo per deserta proficiscenti cibo mentis, nondentis ; fidei, non palati. Nonnullas hîc offendes facetias ; neminem, ut opinor, offendent hi sales, nisi qui ipsi salem non habent.*

——Ridentem dicere verum
Quid vetat ? *Hor.*

1 Reg. 18. 27. Job 12. 20. *Nonne fervens ille* Elias *irridet cultores* Baal ? *Nonne justus ille* Job *ironia usus est in amicos dolosos ? Nonne gravissimus ille*

* Calvi-

*Calvinus *Reliquiis Pontificiis animum relaxavit suum? Ut velitatio itaque nostra non sit omnino frigida, sales aliquando innoxios adhibui, nec est cur mihi vitio detur, si quando seriis delassatum animum, ludicris reficiam, cum apud* Hesiodum *rideat & maximus ille* πατὴρ ἀνδρῶντε θεῶντε. *Spero tamen me sic ad vivum monstra ista Anabaptistica depicturum ut unicuique ea etiam eminùs animadvertere & cavere liceat. Durissimam suscepi provinciam, & in immensum quoddam stupendorum deliriorum mare penè demergor; vetus est illa Oratoris querela,*

* Illustris vir & nunquam sine summi honoris præfatione nominandus. Dr. *Andrews.*

Proveniebant Oratores novi stulti adolescentuli.

Proveniunt hâc nostrâ tempestate, non Oratores, sed Aratores novi, stulti Fabri ferrarii, ærarii, lignarii, rastris quàm rostris aptiores. Pistores nunc Pastores, Textores & Tonsores, Sutores & Sartores, Coquinarii & Cupedinarii, Milites & Mulieres, Puelluli & Puellulæ &c. necnon quam plurimi alii ejusdem furfuris, quos vulgò vocamus Gifted Brethren. *Hem! linguâ utendum est belluinâ, ne belluæ istæ nos dilacerent. Dotati sanè & donandi rude. Rude? imo sude, verberibus quàm verbis, Argumentis bacillinis quàm* Aristotelicis *digniores. Rem acu tetigit insignis ille* Calvinus, *Hæreticorum malleus. Quanta hinc nascitur & nascetur malorum Ilias facile est conjecturam facere: Sunt in hâc infelici Sectâ nonnulli atque ii præcipuè qui doctores agere volunt, qui superbiâ & arrogantiâ præoccupati in omnibus quæ ipsis proponuntur, caligant: aut pervicaciâ potiùs & obstinatâ malitiâ claudunt oculos, ne claram lucem cum eis proponitur, intueri possint, ita ut cum eis rationibus agere, quò in viam reducantur, sit operam ludere; nisi quod saltem hæc utilitas redit, cum boni impudentiam eorum deploratam vident. sese ab eis semovent, & tanquam venenum lethale effugiunt. Hos nulla occîdet litera; de hujusmodi homunculis scitè & false Epigrammatista.*

P. Hobson *a Tayler*, & Rice *a Tinker*, Lamb *a Soap-boyler*, & Sims *a Shoomaker*, Oats *a Weaver*, *and* Web *a Souldier*, Heath *the Collar-maker*, Field *the Bodies-maker*, *and* Green *the Felt-maker*, Potter *the Smith*, *and* Spencer *the Coachman*, Durance *a Wash-ball-maker*, *and* Debman *a Cooper*, *that can neither write nor read; beside many women-preachers.* Vide *Edw.* Gangr. part. 2. p. 81.

Tu berè cavisti ne te ulla occidere possit
Litera, nam nota est litera nulla tibi.

Libemus & libremus eorum dogma, quod si ad veritatis calculum revocetur, apparebit merè esse umbratile, & Chimæra Chimærissima. En, pro thesauro carbones, pro amphora urceus! In lucem hæc traxisse, est vicisse. Creant sibi subitos ministros, & uno momento factos, ut divellant Ecclesiam, populum distrahant, cæ-

Testis D. *Debman* Doliarius quidam qui nec legere nec scribere potest. *Edw.* Gangr. part. 2. p. 88.

tûsque ineant inter se contrarios, ne Dei nomen uno omnium consensu, & eâ quâ decet concordiâ invocetur. Inclamant, vociferantur, Universitates vestræ sunt universæ pestes, Ergò, versæ sint universæ: Seminaria Pietatis? imò, Impietatis & Nequitiæ; fontes Divinitatis, vel potiùs Humanitatis, ut ogganivit Carbonarius quidam, Carbone notandus. Talibus malis magis prolixi gemitus, quàm prolixi libri debentur.

Edw. Gangr. part 3. p. 9.

Collier against the Ministery, &c. p. 17, &c.

Quid multa? ὡς ἐν τύπῳ εἰπεῖν, ut summatim omnia perstringam mellifluâ illâ Bernardi *querelâ, Clerici nostri habitu milites, questu Clericos, actu neutrũ exhibent; nam neque ut Milites pugnant, neque ut Clerici evangelizant, cujus ordinis sunt? Cum utrúmque esse cupiunt, utrúmque confundunt, &c. O miserandam Sponsam talibus creditam Paranymphis! &c. Sed hîc figendum est Baculum. Malle tua virtute Pater, sic stur ad astra. Perge, ut cœpisti, labascentem adjuvare Ecclesiam, nec Blateratorum aut Sciolorum aculeos reformides; nunquam caruere invidiâ egregii fortésque conatus. Sed quid facem Soli? Facere laudanda quàm audire laudata maluisses. In summâ, vive dum vivis, sis Carbo & Lampas; Carbo tibi, Lampas aliis. Vive Deo, vive Ecclesiæ, vive Tuis. Prolixitatem jam excusarem meam, ni id agendo fierem prolixior. Deus opt. max. te servet incolumem, unà cum patrizante tuâ prosapia. Ita precatur,*

Bern. lib. 4. de consider.

χρήσει χὴ κλήσει,

Tuus

Tho. Hall.

E Musæo meo *Norton-Regis* in agro *Wigorn. Jan.* 1. 1650.

To

To my beloved Pariſhioners, and approved friends, the inhabitants of *Kings-Norton*, Grace and Peace be multiplied.

My dearly Beloved in the Lord,

MY hearts deſire and prayer for you is, that you might be ſaved. And ſince none can attain to Happineſs, but ſuch as walk in the way of Holineſs; my deſire is, that you may be kept pure and holy, not onely from thoſe groſs blots which abound in this degenerate generation, but alſo from the ſpots of the Times, ſuch as Separation, Independencie, *&c.* 'Tis your glory, and my comfort, that when other people, by their Pride and Cenſoriouſneſs, by their Sects and Schiſms, are a daily vexation and heart-breaking to their Miniſters; yet you have been unanimous, though you be a great Body, and many of you a knowing people, having enjoyed the means in one part of the Pariſh for almoſt fifty yeers together, and that by a ſucceſſion of very eminent and able Divines, conformable Non-conformiſts, conformable to the Canon of the Scripture, (*Gal.*6.16. τῷ κανόνι τούτῳ) though not to the Biſhops Canons: where the Lord raiſed up that valiant and religious Knight, Sir *Richard Greavis*, who by his wiſdom and courage ſheltered theſe reverend Miniſters from thoſe Epiſcopal ſtorms which otherwiſe had fallen upon them. I have found you alſo a very tractable people; few families but have ſubmitted to Examination before the Sacrament, and have freely ſent in ſome hundreds

Iſai. 35.8. Heb. 12. 14.

1602.

dreds of your children and servants to that end. You have begun well; persevere, that no man get your Crown from you. I have now served you above three Prentiships: and as *Jacob* said of himself, *Few and evil* had his *days been*; so mine have been few, but full of trials, internal and external. So soon as I began to exercise, my refusing to read the book of Sports on the Sabbath endangered me. That lustre of yeers which I spent at *Mosely*, I was threatned by the Episcopal party for Non conformity: since I came to you, I have suffered deeply by the Cavaliering party; oftentimes plundered, five times their prisoner; oft cursed, accused, threatned, *&c.* yet the Lord delivered me out of all, and hath made my later end better then my beginning. 'Tis now my Motto, *Per vincula cresco.* We never lose by serving or suffering for Christ. And now at last I have been set upon by the Sectaries, who sometimes have spoken to me in the middle of Sermon, sometimes after, sometimes challenge me to dispute, *&c.* But my comfort is, that he that hath delivered me from the paw of the Lion, will also deliver me from every evil work of evil and ungodly men.

Non jactantiæ deputandum est, si Ministri apud Populum quandóque labores & ærumnas sui Ministerii liberiùs deprædicent: nam hoc Paulus sæpè fecit, hoc scire populo valde expedit, hoc fit in ordine ad illorum bonum spirituale. *Daven. in Col.* 2. p. 153.

'Twas Cato's glory, that he was thirty times accused, yet still proved innocent. Si satis est accusâsse, quis innocens erit? *Sen.*

As I have witnessed against those men that were for No religion, *and God hath brought them down: so now he hath called me to witness against those men that are for* All Religions; & Deus dabit his quique finem. Babel *must come down, as well as* Babylon; *and the making of them naked, is a preparatory work to the making of them desolate.*

Now I beseech you, by all the mercies of God, by all my pains and service amongst you, and sufferings for you, that you all minde the same things; let there be no Divisions, no Sects nor Schisms found amongst you; but labour to keep the unity of the Spirit in the bond of Peace. *Paul's* farewel to his *Corinthians*, shall be mine to you, 2 *Cor.* 13. 11. *Finally, brethren, farewel: be perfect, be of good comfort, be of one minde, live in peace; and the God of love and peace shall be with you.*

And

And since Errours are so rife amongst us, and some begin to creep in amongst you, to draw you from the publike Ordinances, I shall give you a little preventing Physick.

Feb. 23. *there were three Sermons in a house in the Parish, by a Long Cutler, a Nayler, and a Milner.*

1 Get your Judgements rightly informed: The Understanding is the eye and guide of the soul; if that be corrupt, and misl ad you, you must needs fall in to the ditch: if a disease get the Brain, 'tis hardly cured. Hence the * Learned observe, that corruption in Judgement is worse then corruption in Manners, especially when the minde has been enlightned with the knowledge of the Truth. Leprosie in the head, was of all other Leprosies the most dangerous and destructive; he was to be pronounced utterly unclean. He was unclean, if he had the Leprosie in his hands or feet: but if it were in his head, then he was utterly unclean.

An ignorant and unchatechized person, is a fit prey for the devil. When men are children in knowledge, then they are tossed to and fro with every winde of Doctrine, Eph 4 14. Levit. 13. 44.

* *Edw.* Gangr. part. 1. p. 82.

1. *False Doctrine corrupts the Worship it self; so do not evil Manners.* 2. *Purity of Doctrine is an essential note of the Church; but outward Sanctity of life is not.* 3 *By venting Heresies, men get fame; but Drunkenness, Whoredom, &c. bring none.* 4. *Errors in Doctrine are the cause of evil Manners. See to this purpose D.* Hammond's *Reas. of Relig.* p. 86, &c. *Edw.* Gangr. part 3. p. 260, &c.

Hence so many caveats in Scripture against Errors, Mat. 7. 15 & 16. 6. Phil. 3. 2. Colos. 2. 8. 2 Pet. 3. 17.

2 Be real Christians: think it not sufficient that you are Christians in name, and have a form of godliness; but be Christians indeed, and walk in the power of godliness: be *Nathanaels*, Israelites indeed; then, and never till then, you are worth beholding and admiring, *Joh.* 1. 47. *Behold, an Israelite indeed*, &c. The reason why so many fall away, is, They were Formalists, never humbled under the sight and sense of their sins, never received the Truth in love, 2 *Thess.* 2. 10, 11. but lived in pride, hypocrisie, barren under the means of grace; and therefore God gives them up to strong delusions, to believe lyes: in his just judgement, he punisheth one sin with another: when men be ungrateful, unfruitful, unanswerable to Times and Means, not walking worthy of the Gospel, then God gives

Many become in matters of Religion meer Scepticks, because they would not be Practicks. S. Ward.

gives them up to heretical and soul-damning ways and errours. If *Ahab* will not hearken to *Micaiah* a true Prophet, he shall be deluded by lying spirits: if the Gentiles, when they know God by the light of Nature, will not glorifie him as God, in giving that honour and respect to him, which they could not but apprehend to be due to the Divine Majestie, *&c.* God will give them up to vile affections; so punishing the breach of the First Table, by giving them up to the violation of the Second.

Rom. 1. 21, 24, *&c.*

Anabaptism, Socinianism, Arminianism, &c. are meer scourges to plague formal Professors, and rotten hypocrites

3 Get meek and humble spirits: these the Lord hath promised to *teach his way*, when spiritual pride is punished with a fall. Those high-flown Heresies which abound amongst us, whence come they, but from Pride? Hunt not after Novelties, neither be wise above that which is written.

Mater omnium Hæreticorum superbia. *Aug.* V. *Bur.* Irenic. p. 282, *&c.*

Non est hodiè sciens qui novitates non invenit.

4 *Take heed and beware of Covetousness:* As this is *the root of all evil*, so especially of evil Opinions: Men are very apt to bow toward the East, and to worship the rising Sun. *Solomon* tells us, (*Prov.* 15. 27.) that when men are *greedy of gain, they trouble their own house*, yea, and God's house too. 'Tis not Money, but the Coveting of money, that makes so many thousands to erre from the faith, 1 *Tim.* 6. 21.

5 Let your principal care be about practical Fundamental points, such as Faith, Obedience, a good Conscience; how you may mortifie your special corruptions, and crucifie the flesh with its affections and lusts; study how you may live soberly in the use of the creature, religiously towards God, righteously and justly in all your dealings with the sons of men: for, *if you do these things, you shall never fall:* And that you may do them, is and shall be the prayer of him who is the weakest of all his brethren, and the meanest in his Fathers house, even

From my Studie in Kings Norton *March* 3. 1650.

Your servant, who desires to spend himself, and be spent for you,

T. H.

To

To the Lay-Preachers at *Henly*, *Warwick*, *Aulceſter*, &c. and to all their Factors, Favourers, Followers, and Abbetters, *&c.* Truth and Peace.

BRethren, for ſo in the judgement of charity I cannot but call you, though withal I muſt tell you, that you are erring Brethren, and ſuch as are troubled with the Falling-ſickneſs; a diſeaſe very common in theſe laſt and worſt times. Had you faln forward, you might have gained by your fall: to fall backward, is more dangerous; as we ſee in old *Eli*, who fell backward, brake his neck, and died. But, which is worſt of all, you are faln back-ward into one of the moſt dangerous paths that men can fall into; *viz.* the way of the *Anabaptiſts*, who are (as * Hiſtories tell us) a turbulent Sect, ſubverters of the very foundations of States, (*viz.* Magiſtracy and Miniſtery) Satans factors, his Seedſmen to ſowe Errors and Hereſies in the Nations; and how fruitful they have been in this kinde, we have ſad experience amongſt us. Hereſie is of a ſpreading nature: ſowe but a few Tares, and they quickly overſpread the whole field; with fair words, and fine ſpeeches, they deceive the ſimple; with plaiſtred words they parget over the matter: like the Whore of *Babylon*, that hath *a golden cup* to hold out to her followers.

1 Sam. 4.18.
* Sleid. *Comment*, l.5. and l.10. Simpſon. *Hiſt.* p.443. Spanh. *Eng. warning by Germanies woe*, p. 45,46.
Rom. 16.18. 2 Pet. 2.3. πλαστοῖς λόγοις Rev. 17.

And that the world may ſee I do them no wrong, I ſhall preſent you with a Looking-glaſs (collected out of approved Authors) wherein you may clearly ſee the wrinkles and deformities, the *deliriums* and deluſions of that deluded Sect; that by their fall, we may learn to tremble, and *fear, leſt we alſo be tempted, and led away with the errors of the wicked.*

Tis one Note of an Impoſtor, if his Doctrine tend to unclean and carnal liberty: he is ſent to prove thee, and not to guide thee. 2 Pet. 2. 19, he makes it a property of falſe teachers to promiſe Liberty. Dr. Slater *on* 1 *Theſ.* page 115.

A Looking-Glaſs for Anabaptiſts.

THeir firſt Tenent is, That Infant-Baptiſm is a childiſh needleſs thing; and that none muſt be baptized till he come to a perfect Age,

Hudſ. *againſt* Ellis, p.259. Brinſly *for Pædobapt.* p.9, *&c.*

Age, and can make a confession of his faith; That Infant-Baptism came from the Pope and the Devil.

Anabapt. una cum ministerio

2. *That all Gifted-persons may preach without Ordination.*

contemnunt Ordinationē; fingunt expectandas esse novas revelationes & illuminationes à Deo, eásque petendas magnis macerationibus corporis, &c. Hæc fanatica deliramenta sunt execranda. *Melanct. loci.* p. 252.

3. *That God reveals his will, not onely by the written Word, but also by Dreams and * Visions; which they believe more then the Word. They deny all consequences from Scripture, though never so clear; requiring expres, Syllabical Scripture.*

* *Vix fas est credere visis Sæpè Satan tali in lumine luce nocet.*

4. *That the Saints in this life are pure, without spot, and need not use that Petition,* Forgive us our sins.

Alsteed, *Tom.* 1. p. 1392.

5. *No man can with a good conscience exercise the Office of a Magistrate under the New Testament.*

Bayli's *Dissw.* 2 part. p. 36, 37. & p. 12, 13.

6. *They are rigid Separatists; they separate themselves from all Reformed Churches.*

Simpson *Hist.* p. 443.

7. *They are tumultuous: They raised tumults in* Germany, *and filled it with the fire of Sedition, to the loss of six hundred thousand men, saith* Alsteed. *Their doctrine being seditious, their lives are answerable. God punisheth* unmortified, *ungodly lives, with base and loose Opinions.*

Bellum rusticorum in universâ Germania supra 600000 homines sustulit. Alst. *Tom.* 4. p. mihi, 1998.

8. *They deny Original sin to be in Infants, that so they might overthrow Baptism.*

Sleid. *com.* l. 5. & 10.

9. *They hold Free-will by nature in spiritual things,*

10. *That a man may have more wives then one.*

Marshals *Ser. for Inf. B.* p. 6, 7.

11. *That cloathes discover sin; therefore they being as perfect and pure as* Adam *in his innocency, ought to go naked.*

Edw. *Gang.* 1 part, p. 63.

12. *That Christ died intentionally for all.*

Paget *Hæresi.* p. 12. & 35.

13. *No Christian ought with a safe conscience take an Oath, nor by Oath promise fidelity to a Magistrate.*

Spanh. *Engl. warn.* p. 11, 12, 13.

14. *That a Christian cannot with a safe conscience possess any thing proper to himself; but he must let all be common.*

Bayli's *Dissw.* part 2, p. 32.

15. *That wives of a contrary Religion may be put away, and then 'tis lawful to take others.*

16. *Universities, Humane Arts and Learning, they cry down as needless; They burnt all books save the Bible.*

17. *That 'tis unlawful to go to Law.*

Ruth. *against Antipoemans*, p. 10, 11.

18. *Wars are unuseful, or any use of the Sword.*

19. *That Preaching, Praying, Sacraments, singing of Psalms,*

and

and all Ordinances, are Legal. The Spirit is all.

20. *The Magistrate must compel none in matters of Religion; but must tolerate all.*

21. *That the Father, Son, and Holy Ghost, are not Three distinct Persons, and in Essence one God.*

22. *That the soul sleeps when it parts from the body, and neither goes to Heaven or Hell, till the day of Judgement; and that the souls of men are but terrestrial vapors, like the life of beasts, perishing with the body.*

23. *That Christ hath removed the Law, and now the pure Gospel is our onely Rule.*

24. *The Old Testament is abrogate and useless; and at least, they prefer their New Lights before the Gospel.*

25. *That the Saints are freed by Christ from all Laws, Covenants, Vows, Paying of Tythes, or Debts.*

26. *After Rebaptization they cannot sin.*

27. *We may dissemble our Religion, deny Christ before men, so we keep the truth in our hearts: God delights not in our blood, nor requires that we die for the Truth.*

28. *The Scripture is to be turned into Allegories.*

29. *Heaven and Hell are nowhere but within a man.*

30. *They give a Supream and Independent power, in all Ecclesiastical Causes and Censures, to their single Congregations, &c.*

The Spirit of the Devil leads such men. Edw. *Gang.* 1 part. p.38.

Brinsly *Antid. against Blasph.* p.14,15. Ruth. *against Antinom.* p.9, 10.

Bayli's *Dissw.* p.31.

En epulum Diaboli! --Sic, sic glomerantur in unum, Innumera pestes Erebi. Claud. *in his* Desideramus homines. Beza *Epist.*81. p.359.

Thus you have a taste, out of a full Sea, whereby you may see that Anabaptists are no such harmless creatures as some imagine.

He that desires to see more of their errors, let him peruse Mr. *Edw. Gang.* part 1. p.15. *&c.* and especially Mr. *Baxter* against *Tombes*, p.138,139. *&c.* and the learned *Spanhemius*, with whose words I shall conclude this point.

Edw. *Gang.* 3 part. p.138. *Eng. warning by Germans wo*, p.26,27.

Out of all that hath been said, it is evident how needful it is both for Church and Commonwealth to joyn the labour of the Universities with that of the Church, for the confutation of *Anabaptists*; and with united hearts and hands endeavour to hinder this doctrine, which brings so certain destruction to Church, Commonwealth, and our own souls: both that the consciences as yet addicted to the Truth, may not be drawn into Deceit and Error, by their fair shews and counterfeit vizard of Innocence, Holiness and Simplicity; and that those who have hitherto been deceived, either by the flattery of the Sectaries, or the whited face of the Sect, may be stirred up in the fear of God, to take this matter

Arrius *was but a small spark, which might easily have been put out, and yet he set the whole world on fire.* Sir N. Brent. *Hist.*

into serious meditation; and consider with themselves, how many horrible and pernicious Tenents and how hurtful both to * publike and private quietness, lie hidden, as it were behinde a Curtain, under this simple name of Anabaptists. To whom we wish from the Lord, with all our hearts the knowledge, love, and practice of that Truth, which by the special Grace of God is preserved in the Orthodox Churches; and therewithal, both present and perpetual happiness. Neither go we about to stir up the Magistrate against these men, nor would we have any force offered to their consciences; but think those means onely ought to be used, which may conduce to the information of those that erre, the reproving of their Errors, and confirmation of the truth, so far as it may stand with Christian Prudence and Charity. Thus he.

*That bloody and abominable War in Germany was occasioned by lewd Anabaptist. Preachers, of whom Muncer was chief. Luther wrote against his murder and mischief, Sleid. l. 5.

Brinsly *Antid. against Blasp.* p. 25.

Obj. But you will say as *Hazael*; *Are we dogs, that we should hold such errors as these? The old Anabaptists peradventure might hold them; but we abhor them: we hold but this one Tenent*, viz. That all Gifted-Brethren may preach; *and we hope there is no great hurt in that.*

Bayli's *Diffiw.* 1 part, p. 47, 48. Baxter *against* Tombe, p. 147, &c.

Answ. We finde by sad experience, that the Anabaptists in *England* have equalized, yea, super-superlatively exceeded, in gross errors, their predecessors in *Germany*. This I could easily prove, but that two very moderate, pious, and judicious Divines have saved me that labour. See one more Round, yet sound, if you please to peruse him. *Edw.* Gang. 3 part, p. 2, 77 8. and 185, 256, 262.

2 *Tim.* 3. 13. & 2, 16, 17. Barlow *Serm.* 2 *Pet.* 3. 17, 18. p. 24. &c. Nemo repentè fit turpissimus. Serpens nisi serpentem comederit, non fit Draco. Edw. *Gang.* part 1, p. 100, 101, &c.

2. Whereas you say you hold but one of these Tenents; I must tell you, that I never yet knew the man that had but one error: if the Devil can but draw you into one, he'll quickly lead you into more; as in Logick grant but one absurdity, and an hundred will follow. He that saith *Yea* to the Devil in a little, shall not say *Nay* when he pleaseth. He that tumbleth down the hill of Error, will never leave tumbling, till he come to the bottom. *Evil men and seducers shall wax worse and worse, deceiving and being deceived.* How many (once seemingly-precious souls) are now led away with the Errors of the Time; and that such desperate ones, that, without a miracle of mercy, there is little hope of their recovery! As Goodness is gradual, so is Wickedness; and as no man attains to perfection in Vertue suddenly, so neither in Vice. 'Tis a Proverb amongst the Naturalists, that except a Serpent do eat a Serpent, it cannot become a Dragon. A man must first swallow many poysonous Tenents, before he can become a ripe and compleat Anabaptist. I shall give you a doleful instance in the fall of a friend of mine, a man of excellent parts, of strict life, and pious conversation; a careful observer

ver of the Sabdath, one that trained up his children and family in the way of the Lord; able to speak excellently in defence of Sabbaths. Ordinances, Trinity, Baptism, *&c.* yet now is faln from all, most fearfully and obstinately, and is become a Socinian, an Arminian, Anabaptist Seeker, Separatist, Independent *&c.* and what not? 'Tis time for us to fear, when Professors shall turn Blasphemers; and those that prized and pleaded for Ordinances, shall now abhor them. When the Cedar falls, let the Fir-tree howl.

How many of these errors are yours, your selves best know; I can accuse you but of one; and if you persist in that assure your self Satan will not let you rest there. Sin is modest at first, and desires but a little; but he that is unfaithful in a little, will be unfaithful in much. You see your danger; 'twill be your wisdom, not to thrust to your own strength, but deny all self-conceits, self-willedness, self-ends (for self-seeking, is self-undoing; but self-denial is self-saving.) Pray with that good man, Deliver me O Lord, from that evil man my self.

Initia peccati sunt verecunda. Qui modica spernit, paulatim decidit, *Aug.* A me, me salva Domine. *Aug.*

Obj. *We bring Scripture for what we hold.*

Answ. So did the Devil when he disputed against Christ: he wrested and mis-alleadged Scriptures. I would know what Error is there that comes abroad without *Verbum Domini*, the Word of the Lord in the mouth of it: Arrians, Arminians, Anabaptists, all plead Scripture for what they hold, but falsly, and mis-interpreted.

Calvin *Opusc.* p. 470. Vines *Serm. against Heresie*, p. 10.

Obj. This Tract is unseasonable at this time.

Answ. Then you must be blamed who put me on such unseasonable work. But in my judgement, 'twas never more seasonable then now: For if Physick be seasonable when the Patient is sick, and a plaister seasonable when the sore is ripe; this Tract cannot be unseasonable, since the disease is Epidemical, and, like a *Morphew*, hath ever-spread the face of the whole Kingdom. A judicious Divine hath well observed, that 'tis never in season to speak, till, 1. We have a Call; 2. Till we are rightly informed of the thing in question: 3. Though we do know the state of the question, yet there must be suitable preparation? I had the first, and have laboured for the rest, being bound by the National Covenant, so solemnly sworn and taken, *in my Place and Calling to labour the extirpation of Error, and Heresie*, &c.

I have forborn all gall and bitterness, and have tempered my sharpest reproofs with love and meekness: all my pills I have rolled in Sugar, that they might go down the better. 'Twas Recreation-work, and

Vos dum argumentis prosequor, non probris insector, quia in hoc alterocertaminis genere vincere, est vinci: præclarè olim Artaxerxes rex militi, hostem convitiis proscindentio, Non ut maledicas te alo, (inquit) sed ut pugnes. Dr. *Morton.*

I was willing it should be pleasant, (take not that with the left hand which is offered you with the right) though I might justly have come with the rod of sharpness, considering the pride, censoriousness, ignorance and untruth that I met with from you: For though you want the *Latine*, yet some of you want not a *Lying*-tongue; witness he that openly affirmed, *Melancthon, Calvin, Bucer, Beza*, approved of Lay-preachers. Yet I pity and spare you, and have dipt all my Nails in the Oyl of Love, that they might drive the better; and have driven them up to the head, and clencht them with Arguments, that they might not stir; and steeled them with Scripture, that they might last; and have used variety of Nails, that if some should chance to go awry, to blunt, or turn crooked, yet others might hold; and O that they might be as Nails fastned by the Masters of the Assembly, to keep us stedfast and unmoveable in the truth!

linguae

Eccles. 12, 11.

My Record is on high, that I have not done any thing out of envy, spleen, or passion, against the persons or parts of any: I can freely wish *that all the Lords-people were Prophets*; and that those private persons that have gifts, would use them more in their Families and Spheres, then they do. It troubles not me to see Christ preached, but it troubles me to see him dishonoured, by Antinomians, Arminians, Anabaptists, Familists, *&c.* who under pretence of preaching Christ, preach their own fancies. Nor do we fear the loss of our imployment: the Foyl sets off the Jewel; and Bunglers make Workmen more esteemed: and when I speak against preaching-Artificers, yet I speak not against their Arts, but against their usurpations of anothers Office. There is not the poorest servant that washeth pots, in whom I shall see but *aliquid Christi*, any thing of Christ, but I shall love and honour them, and esteem them as my fellow-servants and Brethren of the Church of God; remembring 'tis God that gives us our several Callings; and a Scavenger may honour God in his place, as well as a Minister in his.

Alterum è Macedonia fugere, alterum persequi jussit. Culpam pertinaciter tueri, culpa est altera.

Philip King of *Macedon*, being troubled with two dissolute Subjects, he made one to run out of the Kingdom, and the other to drive him; and so was shut of both. Authority hath wisely provided Banishment for some of your Sects; but I shall rather desire your Repentance. Onely adde not Obstinacy to your Folly, lest it prove your ruine. This is *finis operis*, the end of the work; though not *finis operantis*, the end you aym it: for as *Piety hath the promise*, and brings its reward with it; and though no man should recompence the good we do, yet doing good is recompence it self: So every evil work brings its punishment with it; and though no man should punish it, yet the evil we do is punishment it self.

Prov. 5, 22.

Read

Read all, before you cenſure; for one part helps to uphold the other, like ſtones in an Arch. If this little Tract cannot ſatisfie, yet you have References to learned men that will. All the imperfections, weakneſſes *&c.* I own as mine; let not the Truth ſuffer for them. Conſider, 'twas work redeemed from a double Calling, from Reſt and Recreations. There is no man can judge ſo meanly of me, my work and pains, but I ſhall deſire to judge my ſelf yet lower, as knowing more by my ſelf then he doth, or can: *and though mine adverſary ſhould write a book againſt me*, full of lyes and reproaches, *yet would I wear it as a Crown*, in token of triumph; *eſteeming reproaches for Chriſt greater riches then the treaſure of the world.*

Job 31. 35, 36, as Jerome ſaid to Auſtin: Quod ſignum eſt majoris gloriæ, omnes Hæretici te deteſtantur.

To conclude, if any ſhall reap any ſatisfaction by this Tract, they may accidentally thank you: if your Cauſe receive any hurt, you may thank your ſelves, who called me to the work.

It hath coſt me ſome pains and ſtudy: as *Demoſthenes* ſaid of his *Enthymems*, they did *olere lucernam*; ſo doth this ſavour of ſome reading. But ſo it may be uſeful to the Church of God, I have enough. I have now uſed all means to do you good, by Preaching, Praying, Diſputing, and now by Writing; if none of theſe means can reclaim you, but you will walk on in the by-paths of Separation, Anabaptiſm, *&c.* yet I have diſcharged my duty; and my ſoul ſhall weep in ſecret for your pride, mine eyes ſhall drop down tears. This is the deſire and reſolution of

Your Friend and ſervant in the

ſervice of Chriſt,

Tho. Hall.

Febr. 3. 1650.

IMPRIMATUR.

Edw: Calamy.

and

A List of those AUTHORS whose Works are cited and made use of in this Treatise.

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V
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Vindication of Presbytery

W
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Wendelin
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Workman
Whitaker
Wollebius

Z
Zanchy
Zegedin
Zepper

The Theſis *diſcuſſed was this:*

That Private perſons (though they be gifted, yet) may not Preach in a conſtituted Church without a Call.

The * *Arminians, Socinians, Anabaptiſts, Libertines, Separatiſts, &c. Affirm.*

We, with all the Reformed Churches in Chriſtendome, &c. Deny.

* Vide *Socin.* Tract. de Eccl. Catech. Racovienſ. c. 21. *Theoph. Nicol.* in defenſ. *Secin.* cap. 7. *Robinſon's* Plea for Propheſ. Vide *Rutherf. Due Right of Presbyt.* p. 271. part 2. Anabaptiſtæ omnes ſumunt ſibi prædicandi officium. *Gaſſius*, p. 20.

IN the handling of this Controverſie, I ſhall obſerve this Method.

1 I will briefly explain the Terms, as they lie in Order: I ſhall have occaſion to enlarge upon them in the Anſwers.

2 I ſhall confirm the *Theſis* with divers Reaſons and Arguments drawn from the Word of God.

3 I ſhall anſwer all thoſe Objections which (in my little reading) I have met withal.

Firſt, By *private perſons*, I mean ſuch as the Apoſtle calls the *Flock*, the people of God, hearers, ſuch as muſt *obey* their Teachers in the Lord, *&c.*

The Scripture is clear, that ſome in the Church are Superiours, ſome Inferiours; ſome are as Eyes, ſome Ears, ſome Feet: and as in the Body Natural, ſome members are for more honourable employment, ſome leſs honourable, but all uſeful in their proper places. This is fully ſet forth, 1 *Cor.* 12. from *v.* 4. to 30.

Theſe private perſons we call (onely for diſtinction-ſake) *Lay-men*, as being contra-diſtinct to Miniſters and Preachers, who are men in Office: Vide *Hom.* Diſput. p. 111. Mr Fry, *though he approve not of this diſtinction, yet he uſeth it for diſtinction-ſake.* Fry againſt Clergie, p. 52.

and if we thus use the term, not as opposed to Clergie, (for all the godly are called Gods Clergie, 1 *Pet.* 5. 3. *Not lording it over Gods heritage*, or [a] Clergie; God is their Lot and Portion, and the Church is his) but to Ministery, and to a man that is a Preacher in Office; so it cannot be offensive: for *Laicus* is onely one ἀπὸ τοῦ λαοῦ, of the people. Hence a [b] learned man distinguisheth thus: 1. There is *Clerus Ecclesia. & Clerus Ecclesiæ. Clerus Ecclesia est sors Domini, quæ omnes includit fideles*, 1 Pet. 5. 3. Rev. 2. 6. 2. *Clerus Ecclesiæ sunt certæ inter fideles personæ segregatæ & legitimè vocatæ ad munus Ministerii*; *ut* Act. 3. 2. Tit. 1. 5.

[a] Τὸν κλῆρον.

[b] Prid. fasc. controvers. p. 217. & Junius contr. Bell. de Cler. lib. 2. cap. 7.

Paul *was a man of strong parts, great learning, and rare abilities, yet pleads his Call*, Gal. 1. 2. Col. 1. 23, 25 *Apollon. p. 76.*

Secondly, *though gifted*, (though excellently gifted so that they excel many Ministers in Praying Elocution, Learning *&c.* and other abilities) yet without a Call they may not Preach, as will appear by the ensuing Discourse: for if bare gifts were sufficient to make a Minister how many women in this Kingdom (who are forbidden preaching yet) would be Preachers!

Δύναμις.

Ἔξουσία.

Two things are required in every Minister: 1. *Gifts*, abilities and endowments both of Life and Learning, fit for so high and so holy a Calling. 2. *Power* and authority from the Church to exercise those Gifts. Gifts qualifie; but the Churches Ordination gives authority for execution. *Dona dant aptitudinem, Ecclesia verò executionem.*

Vide *Owen, Duty of Pastors and People, p. 49, &c.*

But though gifted persons may not preach without a Call, yet they may and must use their gifts in their private Families, and for the good of their Brethren. I shall shew them how far they may go without offence.

Devenant, Thes. p. 175.

1. They may and must read the Word to their families, because 'tis expresly commanded and commended, *Deut.* 6. 6, 7, 8, 9. *Gen.* 18. 19. *Col.* 3. 16.

M. Ambrose his Media, p. 199. & 221. Torshel, Help to Christian fellowship, p. 6, 7.

2. Privately and occasionally they may reprove an offending brother. This likewise is commanded, *Lev.* 19. 17. They must exhort admonish, and comfort one another, *Heb.* 3. 13. 2 *Thess.* 3. 14, 15. *Mal.* 3. 16. Thus *the righteous feed many*, Prov. 20. 22. They must in all gentleness and meekness support the weak, and set him in joynt again that falls through infirmity, *Gal.* 6. 2. *Job* 2. 11. and instruct others, *Acts* 18. 26.

3. They must *pray one for another* James 5. 16. and may, as occasion requires, adde private Fasting in their families, *Esth.* 4. 16. *Neh.* 1. 4. *Acts* 12. 12.

4. They may meet together to confer one with another, *Luke* 24. 14, 15.

5. They

5 They may examine and (d) try the Doctrine which they hear, provided it be done ſoberly, in humility, and orderly. The *Bereans* are commended for this, *Act.* 17.11. and *Paul* commands it, 1 *Cor.*10.15.

Hiero. Preach. Plea. p.544.

d *A Synod is Judex judicandus; and Congregations are to examine with a judgement of diſcretion what is ſent from them* Unuſquiſque in domo ſuâ eſt Epiſcopus. *Aug.*

6 Private perſons muſt encourage each other to the publike worſhip of God, *Iſa.*2.3.

7 They may catechize their families. *David* and *Bathſheba* inſtruct young *Solomon*, Prov.4.4. and 31.1. *Lois* and *Eunice* teach *Timothy* betimes, 2 *Tim.*1.5. *and* 3.15.

8 They muſt ſet up diſcipline in their family. So did *David*, *Pſal.* 101.2. *Job* 1.5. *Deut.*21.18,22.

9 They may ſing Pſalms in their houſes. *Col.*3.16.

10 Not onely men, but women alſo may inſtruct their familes, catechize Children and Servants, yea, and perform other Family-duties, in caſe the Husband be abſent, or not able, or not willing to diſcharge them, *&c.* And thus a *Priſcilla*, in a private way, may communicate her knowledge to a learned *Apollos*; as a very (e) Reverend Divine hath excellently ſet forth.

e *M.* Brinſley *in his Looking-glaſs for good women*, p.32.

11 A private godly man, endowed with the knowledge of the Languages, Arts, *&c.* may, for the benefit of his family, give the ſence of a Text, and interpret Scripture; yet may not take upon him the Function of Preaching without a Call. See this Caſe fully debated by that judicious Caſuiſt.

D *Hall*, C. C. Dec.3.Caſ.10.

Object. *If private men may exhort, admoniſh, &c. then they may preach likewiſe.*

Anſw. 'Tis a *non ſequitur*; it doth not follow: for private exhortation is commanded to private perſons, but Preaching is forbidden them.

2 There's a great difference between private Exhortation and Preaching, though materially they may be the ſame. *e.g.* The Paſtor rebuketh Drunkenneſs as an Officer and publike Watch-man. *ex officio ſpecialis delegationis*, authoritatively, by the power of the Keyes: but the private Chriſtian rebuketh Drunkenneſs *ex communi officio charitatis*, privately and occaſionally, without any Paſtoral charge; not authoritatively, as one in Office. Thus the Watch-man giveth warning, the Common ſouldier doth the ſame; the School-maſter teacheth one leſſon, the School-fellow teacheth the ſame: the one, by vertue of his Office; the other, of common Charity, But the Paſtor doth rebuke ſin, not onely out of common Charity, but by vertue of his Office; not onely privately, but publikely, by a Paſtoral obligation. Thus we ſee both uſe their Gifts, but 'tis in their own Sphere: the Paſtor publikely, as an Officer; the private Chriſtian in a private way of edification.

Perkins on *Gal.*3. p.262.

Object. Others object, That *that many young Scholars, and some private men of singular abilities, that intend the Ministery, do preach before Ordination. So did the Sons of the Prophets*, say they, 1 *Sam.* 19.20. They likewise urge, 1 *King.*20.25. & 2 *King.*2.7. and 4.1. This block must be removed before I can proceed.

Yates Plea for Prophesying. p.71,72.

Answ. I answer, That your Argument is not *ad idem*: Because the sons of the Prophets, and such as are trained up for the Ministery, do preach, *ergo* every gifted brother may preach; it will not follow.

For, 1. These young men and sons of the Prophets are educated, fitted, and set apart for the Ministery, and so are in the way to the Ministery, and not altogether out of Office; but may be said to be Ministers *virtualiter, inchoativè & dispositivè, licèt non actualiter & realiter*; as the kernel is said to be a tree *potentia, licèt non actu.*

But it is not thus with Artificers, Naylers, Taylers, *&c.* they never were educated, fitted, or set apart for the Ministery, as these are; therefore they may not do what these may do.

Vide Rutherf. *Due Right of Presbyt.* p.281. and 305.

2 Their preaching is for Preparation and Trial, *per modum probationis*, as Probationers and Expectants; and that before Pastors and Elders, who can judge of their gifts, and must try before they trust, laying hands upon no man suddenly, but as the Apostle commands, 1 *Tim.* 3.10. Let them first be *proved*. and then Minister: though we cannot expect perfection, yet there must be some fit proportion for so great a work, which consists in three things: 1. In *Sanitate Doctrinæ*: 2. In *Sanctitate vitæ*: 3. In *Facultate docendi.* His Doctrine must be sound, his life holy, besides a natural dexterity for Teaching. How can these be seen and known, but by Preaching?

Aquinas Supplem. ad partem tertiam, Q. 36. *Art.* 1.

But the Preaching of Artificers, *&c.* is not for Trial; for then they should go preach before Ministers who can judge of their abilities; but as Gifted Brethren they preach without a Call, to giftless persons.

Thus I have shewed how far private persons may go, and have not willingly or wittingly concealed one tittle of their right: it will be their wisdom, so to use private duties, as that the publike be not hindred or neglected, and the Ministery in no wise sleighted: the Apostle commands both, 1 *Thes.*5.11, 12, 13. They must edifie one another, and prize their Ministers.

Prius distinguendū, antequam definiendū: Qui bene distinguit, bene docet.

Thirdly, The third term to be explained, is, *Preaching.* And here we must distinguish, before we can define. Preaching may be taken, 1. Largely, for any declaration of Gods Wisdom, Power, Goodness; and thus every creature may be called a Preacher: thus the Heavens Preach, *Psal.*19.1. *Cœli prædicant gloriam Dei.* Thus reading the

Word

Word may be called Preaching. But the question is not (as a *f* Reverend Divine well observes, in that remarkable Sermon) whether reading in some sence may not be called preaching (taking preaching for any declaration of Gods truth;) but whether it be Ministerial preaching: whether when the Apostle saith, *He must divide Gods word aright*, he meaneth no more then to read: Whether then he saith, *Who is sufficient for these things!* he meaneth, who able to read? When he saith, *Give thy self to study, that thy profiting may appear to all men*, he meaneth that all men may see thou readest better then thou didst? Thus he.

f Mr. Ant. Burges on Mat. 1. 2,3. Dr. Pocklington (that Popish Priest) would fain prove Reading to be Preaching. Sunday no Sab. p. 30,31,32.

But take it strictly and properly and then Preaching is thus defined. 'This an action of a Minister, soundly interpreting and opening the sence of Scripture by Scripture, in an authoritative way, applying it to the use of the hearers, by doctrine, Exhortation, Rebuke and Comfort. 'This is the duty and formal act of the Ministery; 'tis a Pastoral act, and is not common to every gifted Brother of the flock.

Fourthly, *In a constituted Church.* The Church must be considered under a double Notion.

1 There is *Ecclesia constituta*, a constituted, reformed, setled, planted Church: and here none may preach but such as are proved and authorized by the Presbytery, 1 *Tim.* 3. 10. and 4.14. and 5. 22. and 2.2,3. Where the Rule is set (as in our Church) there men must not flee to extraordinaries, but walk according to the ordinary Rule which God hath appointed.

Cum versemur in constitutis Ecclesiis in quibus auditur vera doctrina, ordinem servare debemus, ut omnia fiant κατὰ εὐταξίαν. nam immediata vocatione Deus tum utitur, cum vel Ecclesia nulla est constituta vel olim constituta, degeneravit. *Ar. Frob. par. 3. p. 25.* Vide *Willet in Levit. 8. Q. 15. p. 132. P. Mart. in 1 Cor. 16. p. 452. b.*

2 There is *Ecclesia constituenda*, a Church to be planted, setled, constituted; as amongst Heathens, Turks, Infidels: and here, where no Ordination can be had, gifted persons (in such extraordinary cases) may preach: That may be done in the infancy of a Church, which may not be suffered when the Church is grown to maturity: That may be suffered in the Planting of a Church, which may not be suffered when a Church is Planted, and the Rule set. A positive Law may yield in a case of Necessity, *Mat.* 12.3,4. *g* Where no Ministers can be had, there gifted men may preach: but in a setled Church, we must follow the ordinary way.

2 In a collapsed and corrupted state of the Church, when the ordinary Pastors are persecuted, banished, or slain, then God calls such as have real gifts, and are soundly principled, to supply that defect: but when the Church is setled and restored, then they must to the Rule.

g Laicus tractet spiritualia ex charitate & necessitate, deficiente Clerico, non ratione officii. *Prid. Rivet Cathol. Orthodox. in fine, p. 81.* Necessitas est lex temporis, & in tali casu defendit ad id quod coegit. *Daven. Thes. p. 191.* *fascicul. p. 217.*

When

When there was no King in *Israel*, every man did what seemed good in his own eyes; it doth not follow that therefore they might do so when they had a King.

Apollon. consid. 2. c. 6. §. 2. §. 4.

In a general disorder men respect not always the formalities of Order, *h* saith the Noble *Mornay*.

h Mornay Du Plessis *of the Church*, ch. 12. p. 362, 363. &c.

Fifthly, *Without a Call.* No man may take this Office upon him without a Call, either Ordinary or Extraordinary, *i* Mediate or Immediate.

i A third way is not to be found in Scripture. Eccius Ench. p. 100. &c.

1 Some were called Extraordinarily and Immediately by God himself; as the Prophets, Apostles, and Evangelists: *Elisha* is called from the Plough, *Amos* from the Stals, the Apostles from their Nets. And of these under the New-Testament, there are three sorts.

Vide *Leigh* on *Rom.* 12. 6. Mornay *on the Mass*, l. 1. c. 26 mihi, p. 143. *D. Fenner* loci, p. 385, 391. *Becan* comp. controvers. p. 360.

I. Apostles: These were called by Christ immediately and extraordinarily, and they shewed it by their extraordinary gifts and abilities with which Christ endowed them. They were universal Ministers, appointed by Christ to preach the Word thorow the world: they were twelve especially: their Office was Temporary, being ordained for the propagation of the Gospel. These are now ceased.

Zanchin loci, p. 100. & 195.

II. Prophets: These had a gift of fore-telling things to come; as *Agabus* fore-tels a famine, *Act.* 11. 28. and the four daughters of *Philip*, Act. 21. 9.

2 In those times they had a singular gift and faculty in expounding and interpreting prophetical Scripture, in opening hard places, and fitly applying them to their hearers for their edification. 1 *Cor.* 14.

Chemnit. Examen. part 2. p. 392, &c.

3 They were endowed with Languages, because the Church was to be gathered out of all Nations. These were temporary, and to endure onely for that time.

III. Evangelists, who were Coadjutors and Helpers of the Apostles in preaching the Gospel, and for the most part did attend on them, and watered what they planted; they were of two sorts. 1. Some were called immediately, as *Philip*, who was called by the instinct of the Spirit. *Act.* 8. 39, 40. 2. Others were called by the Apostles; as *Timothy*, *Titus*, *Mark*, *Tychicus*, *Silvanus*. These latter were most frequent, yet were but Temporary.

Wolfius, comp. l. 3. cap. 26. p. 143, 144.

Those Ministers which are ordinary and perpetual, are of two sorts; Pastors and Teachers. 1. Pastors, to see to the manners of the Flock, to preach the Gospel, deliver the Sacraments, direct them in their practice. See their duty, *Act.* 20. 1 *Tim.* 3. 2 *Pet.* 5. 2, 3. 2. Teachers and Doctors, whose Office is, plainly and soundly to expound the Scriptures, that the people might have the right sence and understanding of them:

and

and being indued with Tongues, Arts, and Sciences, they are to clear the Truth from corruptions of Hereticks. That these are two distinct Officers, is clear from *Rom.* 12.4. 8. *He that teacheth, let him wait on teaching; and he that exhorteth, on exhortation*: which argueth a difference of their Functions, by the distinctions of their proper actions.

V. Cotton *way of the Churches*, p. 11, 12. He *speaks fully to this point. And* Zanc. *on* Eph. 4. 11.

These Officers are called by ordinary means, and endowed with ordinary gifts, and must endure in the Church to the [k] *end of the world*, *Matth.* 28.20. *Eph.* 4. 13. Till the house be built and finished, the workmen are not dismissed; till all the Saints be gathered the Ministery cannot cease. Many are afraid the Ministery will be rooted up: let Pastors and People do their duty, [l] and then their turning of things upside down shall be but as the potters clay.

[k] *Then M. Fry is deceived, who judges by many probable signes, that our kingdom is even at an end* Fry, *on Clergy*, p. 50. *and our interest is dying*, p. 60.

[l] Isa 29.15, 16, 17. *out of which the Lord will frame a vessel of honor to himself.*

Now if our Gifted Brethren are called, then 'tis either Ordinarily or Extraordinarily. If extraordinarily, then they are either Apostles Prophets, or Evangelists: but these were temporary, and are ceased. If ordinarily, then they are either Pastors or Teachers: if so, then they are men in Office; but that themselves deny: for they say they preach not as Officers, but as Gifted Brethren, *&c.* This is such a Preacher as we never read of in all the Book of God, as I shall (God willing) make clear by the ensuing Arguments.

Sleidan tells us, When *Muncer* a seditious Anabaptist began first to preach, *Luther* advised the Senate of *Mulhus* to demand of him what Calling he had: and if he should avouch God to be his author, then they should require him to prove his extraordinary calling by some evident signe: for whensoever it pleaseth God to change the ordinary course and to call any man to an Office extraordinarily, he declareth that his good will and pleasure by some evident signe. If the Anabaptistical Calling be ordinary, let them prove it by Scripture; if extraordinary, let them prove it by Miracles. In all Ages, the devil troubles the Church with Extremes. In times of Popery, there were many lazie lubbers and officers set up in the Church, a numberless number of idle Droans, which Christ never sent; *viz.* Popes, Patriarchs, Cardinals, Abbots, Archbishops, Bishops, Deans, Archdeacons, Great Canons, Petty Canons, Rural Deans, Monks, Friers, Priests, sub-Deacons, Readers, Singing-men, Acolothyts, Exorcists *&c.* These flew too high: we are sunk too lowe, and are pestered with *Jeroboam's* priests, Naylers, Taylors, Tinkers, Weavers, Shoo-makers, Souldiers, Collar-makers, Bodies-makers, Felt-makers, Men, Women, Boys, *&c.* *O tempora! O mores!* *Barlow* on *Tim.* p. 158. *Alsted.* loci com. p. 621, *&c.*

Illorum numerus est sine numero. *Whitak. de Rom. Pontif.* p. 642. *Edw. Gangr.* Part 3. p. 263.

The

The sum of all is thus much: That a man out of Office, though endowed with gifts, yet cannot authoritatively expound the Scripture, and apply it to the people, in a setled, constituted Church, without an external Call of the Church, authorizing and enabling him thereunto.

The Arguments against the preaching of Gifted brethren.

A Damno.

The first Argument.

If God were angry with those in the time of the Law that did usurp the Priests Office, then he (being JEHOVAH, the same for ever) will be angry with those in the time of the Gospel that do usurp the Ministers Office.

But God was angry with those in the time of the Law that did usurp the Priests Office:

Ergo, He will be angry with those in the Gospel that do usurp the Ministers Office.

The Major is clear, from the immutability of God's nature, *Heb.* 13. 8. He is *the same yesterday*, &c. Look what sin he hated formerly, the same he hates still.

The Minor I prove by induction, thus:

2 Sam. 6, 6, 7. 1. The Lord was angry with *Uzzah*, and smote him dead, for medling with the Ark, which none might touch but the Priests, *Numb.* 4. 15.

Good intentions cannot justifie irregular actions. Altham. Concil. loc. p. 189.

1 Sam. 13. 12, 13. Saul *will offer sacrifice: the work was good in it self; but in* Saul, *who had no call to it, 'twas impious and unlawful.* Ferenda magis est omnis necessitas, quàm perpetranda est aliquâ iniquitas. *Aug.* Rom. 3. 8. *We may not do evil*, &c.

Uzzah's intention was good, (*viz.*) to stay the Ark from falling; for the Oxen stumbled, and shook it: *Uzzah* lays hold on it, for fear it should have fallen. (He had better have ventured the Falling, then the Fingering of the Ark.) For this, the Lord strikes him dead in the place. A notable example of Gods displeasure against those that transgress the bounds of their Callings. As our Saviour saith to his hearers, *Remember Lots wife*: so I say to all usurpers and intruders into the Ministers Office, * O remember *Uzzah!* His Rashness was his Ruine; and his presumption (though 'tis conceived he might be a good man, and did not intend any ill, yet) in usurping

* I may now say, *Remember Hinde, one of the five gifted brethren, who since the publike Disputation, (where he behaved himself impudently and insolently, e enlike an Anebaptist) hath been proved guilty, not of single, but double Adultery; himself being married, yet committed wickedness with another mans wife, whom he knew for many years together. The business is publike, and he hath publikely confess'd it: for it, he hath been cast out of his gathered Church, and out of his*

the

place in Warwick *Castle, and is gone for* Ireland, *it were well the Act against Adultery went after him, that such gifted brethren (as they call themselves) may be made an example to their fellows and followers. I speak not this by way of insulting, or glorying in the Devils victories, but with fear and trembling, to the end people may take heed of following such Preachers, or taking them for Saints, who at last prove adulterers and devils. There is a gifted Brother at* Bermingham, *one of the same batch, and hath fain in the very same kind. Lo! to what wickedness we fall, when God leaves us.* Quid facient Domini, audent cum talia fures?

the Priests office, 'twas his death: for, to make an action Morally good, these Circumstances must be observed: *Rectus, Recta, Rectè.*

1 The person must be *Rectus*, truly Godly.

2 He must do *Recta*, such acts as be agreeable to the Rule.

3 He must do them * *Rectè* in a right manner: and here *Uzzah*, with our Gifted Brethren, fail.

* Athenienses, missos in Arcadiam legatos, quoniam alia via quam imperatum erat profecti fuerant, tametsi rem benè gessissent tamen morte mulctâ-runt. *Ælian* Hist. p. 188.

That of the Schoolmen holds here: *Quod intrinsicè & ex natura sua malum est, nunquam bene fieri potest, etiam sit ob bonum finem. ut furari, mentiri. Requia circumstantia extrinsica & accidentales non mutant intrinsicam rei naturam & essentiam.*

The Lord smote *Uzziah* the King with a Leprosie, for presuming to burn Incense in the Temple, which belonged to the Priests, and was their Office. 2 Chron. 26. 16, 20.

3. But most remarkable is Gods hand on *Koran*, *Dathan*, and *Abiram*, Numb. 16. 3, 39. who thrust themselves into the Priests Office, and would offer Incense themselves, and that upon this ground, because all the Congregation was holy: *ver.* 3. *Ye take too much upon you, seeing all the Congregation are holy, every one of them* &c. and therefore they may approach unto God, and offer their sacrifices themselves: just like many amongst us, that cry up the *Saints*; *The people are holy, and the Lord is amongst them*; and therefore, why may not they preach as well as these black-coats? *&c.*

This presumption was not ended with Korah *and his company: we see the practise of it in the present ages, among the people of several Sects, taking upon them the preaching of the Word, and ministration of the Sacraments, and the exercise of Ecclesiastical Discipline, which belongeth not to them.* Large Annot. on the Bible.

But remember the end of these men, who thought to Level both Magistracy and Ministery, *v.* 10. 13. and cryed down *Moses* and *Aaron*; the Lord shewed a dreadful Judgement on them and their consorts; Why? *v.* 40. *To be a memorial to the Children of Israel, that no stranger, which is not of the seed of* Aaron, *come neer to offer incense before the Lord,*

By this most famous Schism, and terrible punishment thereof, all are warned to keep Order, Unity and peace within the Church of God, and in no wise to communicate with Hereticks or Schismaticks, in the act of Heresie or Schism. Dowey Annot.

that

that he be not as Korah *and his company.* 'Tis dangerous for men to preach without a Call; and 'tis dangerous for people to hear such: by so doing, you give a tacite and interpretative approbation of their exorbitancies, and so make you selves accessary to their sin. Not onely *Korah*, but his companions perish with him: the earth it self, as not able, or not willing to bear so great an evil, (as this rent, division, and separation was) cleaves asunder, (one division punished with another) and swallows up some of the authors of it; fire from Heaven consuming the residue. Never such a Judgement do we read of in all the Scriptures executed upon any sin, as this. 'Tis the observation of a Pious and judicious Divine of our age, in an excellent Tract against Separation, That private persons may become accessary not onely by yielding Maintenance or Countenance; but even by affording their presence, in an ordinary and constant way, at such meetings, where by the open profession and practise of Separation, there is a flag of defiance held forth to the rest of the Churches. *Quicunque hominibus temerè fidem habent, nec respiciunt missine sint a Deo, & fideliter exequantur quod ipsis mandatum est, eos omnes sponte suâ pervertere.* Calvin.

Mr. J. Brinsley. The arraignment of Schism. p. 55. and Antid. against Blasphemy, p. 38. 39. Edw. Gangrena, 1 Part, p. 99.

I come now to the Answer which the Gifted Brethren (as they call themselves) gave to this Argument.

First, I called for the Nayler, a publike preacher, with whom I had an open Challenge before a full Congregation, to dispute and defend what I had delivered against private Persons publike Preaching. (I mention this the rather, that the world may see I take no pleasure in disputes of this Nature; but was constrained to defend the truth I taught.) But not a word of answer could I get from the Nayler, with all my hammering; (*hic nec μῦ nec γεῦ quidem ad rem*;) he was even as dumb and deaf as a door-nail. So we left him to his Anvile, as being fitter for that then the Pulpit.

But they had gained an *Achilles*, *T. P.* and he, as soon as ever he heard of a Syllogism, cries out, *No Syllogisms, we no Logick.*

I Replyed, that Logick was nothing but Reason brought into Method and Form, and therefore he could not with Reason deny it.

m Pro thesauro carbones, pro Junone Nubem. In fruticoso gaudet auceps, Piscator in turbido, sur in tenebris.

At last, after a many dark speeches, and (*m*) cloudy words, little or nothing to the purpose, (as the man that was shearing his Hoggs, complained, there was a great Cry, but a little Wool) he granted this First

Verborum ambigutate & obscuris in volucris sese occultant, ne fœditas eorum appareat. *Calvin adverſ. Libertines.* Σοφὸν τὸ σαφὲς, ἢ τὸ μὴ σαφές. Sapiens quod clarum est, non quod obscurum. Epiphanius *compares Sectaries to a* Mole, *which is a blinde feeble creature, that doth much hurt by keeping under ground; but if once discovered above ground, its contemptible, and easily taken.*

Argument;

Argument; and acknowledged its truth. Then I proceed to a Second.

The second Argument.

2 A Vocatione & Missione.

If none may preach but such as are sent, then every Gifted Brother may not preach.

But none may preach but such as are sent:

Ergo, every Gifted Brother may not preach.

The Minor was denied: Men might preach, through they were not sent.

I proved the contrary, from *Rom.* 10.15. *How shall they preach, except they be sent?* The Interrogation is a strong Negation: *q. d.* They cannot preach authoritatively, without a Mission and Commission from God. Well they may preach as Usurpers, but not as God's Ambassadours. Hence the Lord so often reproves them for Impostors and False Prophets, that preach without authority and sending, *Jer.*14.14. and 23.21. and 27.15. *I have not sent these Prophets, yet they run; I have not spoken to them, yet they prophesied.* So that he is not onely a False Prophet that teacheth Lyes, but he also that teacheth without a Commission or Calling (as a judicious Divine well observes) *sive vera prædicet, sive falsa*; whether he preach true or false. The Question is not (*n*) *what he teacheth*, but *by what warrant*: its no asking what they teach, since they have no Calling to teach. Faith cometh by hearing a *sent* Preacher, and not an Intruder: and therefore *Isaiah* (Chap.6.8.) will not stir till God give him a Commission, and bid him *Go. Paul* doth not preach till Christ bid him *Arise and Go*, Act. 9. The Father thrusts forth Labourers, *Mat.*9. 38. The Son gives Pastors and Teachers, *Eph.*4.11. and the Holy Ghost makes them Over-seers, *Act.* 13.3,4. and 20.28.

Hinc pater, neminem esse audiendum, nisi legitimè mittatur ad prædicandum à Deo. *A Lap.* Smith *on the Creed*, p. 342. D. Vines *Serm. against* Heresies, *on* 2 Pet.2.1. p 9,10.&c. *n* Non de facto, sed de jure. *Wolleb.* comp. l.1.c.26 *Calv.* Instit.l.4 c.3.S.10,11. *Bowls* Pastor Evang. p.1. & 81. *Hom.* Disput. p. 112.

Great is the presumption of those who * are self-called, and make themselves preachers: those are bolder then (*o*) the Priests and Prophets in the Old Testament, or Christ and his Apostles in the New Testament; who never preached till they were sent.

* 'Tis for a Jezabel *to be self-called*, Rev.2. 20. *She calleth herself a Prophetess, she had no other testimony but her own.* Vide Barlow 2 *Tim.*1 6. p.92.93. o *Zanchy* in 4 Præcept. p.652 *Ames* Medul. lib.1. cap. 53. *Fenner* Serm. *Rev.*2.p.24. and 139.

This Mission implies three things. 1. Election by the Church, 2. Probation and Examination by the Presbytery, (for, *the spirit of the Prophets is subject to the Prophets*) whether sound in Doctrine, of godly Life, and apt to teach, 1 *Tim.*3.2,3,10. 3. A

 Separa-

Separation by Ordination of the Presbytery, when by the Word, and Prayer, and Imposition of hands, he hath power given him to preach the Word, and administer the Sacraments, *Acts* 13. 1,2. and 14.23. 1 *Tim.* 4. 14. *Tit.* 1. 5. So that a Divine Call or Mission to preach, must precede Preaching: for none can preach savingly, with a good conscience, and hope of success, unless Divinely sent and called.

Zepper Pol. p. 367. *W. Burton on Jerem.* 3. 14. p. 240. 243. *Chemnit.* Examen. 2 part, p. 400, 408.

Object. There is one great Objection lieth against this Truth, *viz.* That *Gifting is Sending: all gifted persons are sent, Gifts being the seal of Mission. Preaching is not so much an act of Office, as of Gifts. Gifts and Talents carry with them Letters Patents of Commission to trade with them*, &c.

Answ. Gifts are one thing, and Sending is another: there are thousands in the Kingdom which are gifted; yet may not, dare not Preach; Preaching being a formal act of Pastors who are sent, *Rom.* 10. 14, 15. None may preach (though singularly gifted) in a constituted Church, without authoritative sending. *Barnabas* and *Saul* had singular gifts, yet must be ordained notwithstanding, *Acts* 13. 1, 2.

* *'Tis not a mans able parts which makes him the Steward of any of your houses, but your committing the Keys into his hand. Not Abilities, but a Commission, make an Ambassador.* Vines. Vide *Rutherf. Due Right of Presbyt.* p. 269. and 273, 274, 275.

And if bare Gifts be a sufficient Call, it must of necessity follow, that all that have gifts are called to preach: then gifted Boys must preach; as the little *Gifted Boy* now at *Stafford* preacheth Universal Redemption, against the baptizing of Infants, *&c.* for now they begin to boast, that *out of the mouthes of babes and sucklings their foes shall be confounded.* 2. Then gifted women, who have better gifts then many of these Preachers, must also preach (as some of them hold and (*p*) practise) though the Apostle permit not a woman to speak in the Church, but to keep silence.

Antidote against Lay-preaching, p. 18. p. *Edw. Gang.* part 1. p. 29.

There is one place which fully clears this scruple, *Matth.* 10. 1, 5. where Christ distinguisheth Gifting of men, from Authoritative Sending. Vers. 1. he gifts them; Vers. 5. he send them, and gives them their Commission, *Go.* We may not confound what the Word distinguisheth. *Distinguendum est ubi lex distinguit.*

Briefly, there are two things that must concur to the making of a Minister.

Among all the confusion and disorder in Church-matters, both of Opinions and Practices, all sorts of Mechanicks taking upon them to preach and baptize; as Smiths, Taylers, Shoo-makers, Pedlers, Weavers, *&c.* there are also some women-preachers in our times, who keep constant Lectures, preaching weekly to many men and women, both in Lincolnshire and London, *&c.*

First, Gifts, abilities, and qualifications both of Life and Learning, fit for so high and holy a Calling: and these consist of many branches, as a learned Divine of our age well observes. * *Opus est hic intellectu tam verborum quàm rerum; opus est judicio, quod abstrusa eruat*

* *Prid.* conc. p. 29.

obscura

obſcura illuſtret, ambigua diſtinguat, diverſa conferat, hyperbata (ſi tuleret occaſio) diſponat, & reponat ordinat â ſerie. Requiritur demum memoria & lingua, jugi excitata praxi ut præcepta retineantur, & efferantur in bonum publicum. Iſta perficiunt conſtant lectio, penetrans meditatio, fida & tempeſtiva collatio.

Bernard *against Separation*, p.132. Perkins *Treat. of calling*, p. 760. &c.

Thus you ſee there are more Gifts required in a Miniſter then the world dreams of; as Arts, Sciences; Latine, Greek, Hebrew; Reading, Meditation, Conference, Utterance. Memory, &c. beſides Temperance, Humility, Piety, Gravity, Mortification, Self-denial in many lawful liberties which others may take, &c.

Vide *Antidote against Lay-preach.* p.12, 13. &c. *Amos* C.C. l. 4.c.25.

Secondly, He muſt have power and (q) authority given him from the Presbytery to exerciſe thoſe Gifts: he muſt not run before he is ſent, but muſt have an Outward Call as well as an Inward, 1 *Tim.* 4. 14. Chriſt himſelf was ſent, and he ſent his diſciples, *John* 20.21.22,23. *As my Father hath ſent me, ſo ſend I you.* Theſe myſteries muſt be committed onely to faithful men, who are able to teach others, 2 *Tim.* 2.2. they muſt be Scribes *inſtructed for the Kingdom of God*, &c. *Matthew* 13.52. Elſe, as one well obſerves, *In tam præpoſterâ diſciplina ruinâ tot eſſent ſenſus, quot capita, tot diſſenſus, quot ſenſus, & plures procul dubiò Prædicantes loquaciſſimi, quàm Auditores humaniſſimi.*

Quæſt. 2. *q* Id tantum poſſumus, quod jure poſſumus. *To teach in the Church, is an act of power and authority.* *Antidote* against Lay-preaching, p. 15, 16. *Prid.Orat.8.*

All Preachers are ſent either by God, or by the Devil: they that cannot prove their Call from God, may know who ſends them. (r) *Tertullian* ſhall tell them, What is not of God, comes from the Devil. I ſhall conclude this point with the words of a (ſ) Reverend and Learned man. "It hath been geaerally received in the Church, that both Matter and Form, Miſſion and Viſion, Gifts and Calling, muſt concur to the conſtitution of him who exerciſes a publike Miniſtery. For even our Lord Jeſus Chriſt, in whom all fulneſs dwells, glorified not himſelf to be made a High-prieſt, but was (t) *called of God as Aaron was*, Heb. 5.4.5. And the rule is there given, that *no man takes τὴν τιμὴν*, *an honour* or office *to himſelf*, whatſoever be his parts or abilities. And the Apoſtle ſaith not, *How ſhall they κηρύττειν*, publikely *preach* the Word, without gifts and abilities? but, *except they be ſent*, Rom.10. 15. It muſt not be denied, but that every member in the body hath

Some preach that are neither ſent of God nor man, as the Anabaptiſts; others of man, but non of God; theſe are Jeroboams *Apoſtles: A third pretend they are ſent of God, but not of man; theſe are Apoſtolical. The Lord will one day pay theſe their wages, but in wrath.* Barlow. *r* Alterius eſſe non ſunt niſi diaboli, quæ Dei non ſunt. *Tert.* *ſ* Vines Serm. on 2 *Pet.*2.1. p.11,&c. *t The very having if learning either acquiredly or inſpiredly, is not ſufficient to authorize preaching without a ſpecial call.* Antidote *against Lay-preaching*, p. 22. &c. *Though thou be able to teach thy brother, and thy brother thee, yet neither of you ought Miniſterially to do ſo, till thereunto you have (as the Apoſtles) a ſpecial call.* Idem ibid.

ἴδιαν πρᾶξιν his proper office, *Rom.*12.4,5. whereby it may contribute to the good and edification of the whole. The Word of God that dwells in any, ought to diffuse it self for the benefit of others, in their families, relations, and conversations. The talent which God hath given to every one, is to be put forth to use. The Samaritane-woman may call out her neighbours to Christ, and the Shepherds may spread abroad what they have heard of him, though they be but shepherds, and neither Priests nor Levites; but every star in his own Orb or Sphere. *Diversa est ratio membri & instrumenti publici*; there's a difference between a private member of the Church, and a publike instrument: For all the Freemen of this City or Corporation, are not Aldermen: and the edification of the body by Ministers, and by membership, are plainly distinguisht, *Ephes.*4.11. and 16.

Bell. de Eccl. Milit.

☞ If every *Phaeton* that thinks himself able, may drive the Chariot of the Sun, no wonder if the world be set on fire. I should not doubt to say, that as in some cases, *Omnis homo miles*; against a sudden assaulter or invader, every man is a souldier: so, as the case may be, *Omnis Christianus Evangelista* every Christian is an Evangelist; as *Edesius* and *Frumentius* published the Gospel to the *Indies*, and the woman to the *Iberians*; as the Ecclesiastical History reporteth, *&c.* Thus he.

Socrates, l.1.c. 15.16. Theodor. l.1.c. 23. *Clerk's* Lives, 2 part, p. 25.

'Tis for Wolves and false Prophets to be self-called, and to come of their own accord: True Prophets are always sent; as *Moses*, *Isaiah*, *Amos* the Levites, Christ and his Apostles, *&c.* but false ones (*u*) *Come*; they are not *Sent*.

u John 20.8. *All that come before me*, &c.

But what said the Gifted Brother to this Argument? *Altum silentium*! not a word; the brightness of this truth shone so strongly in his face, that he was fain to Face about, and desire of the (*x*) Reverend Moderator, that he might first urge his own Arguments, and I should have liberty to urge mine after; which being granted him *è postico discedit*; having finish'd his own Arguments, he never staid to hear mine, but left his followers (of which we had more then a good many) to shift for themselves, *&c.*

x Mr. Jo. Trap. *These men come meerly to dispute, not to see, or be convinced.*

Goliah being non-plust, vanquisht and fled, I set upon the multitude, and with this following Argument Routed them all.

The third Argument.

connexis. If all that have gifts may preach, then all that have gifts may Baptize.

But all that have gifts (say you) may Preach:

Ergo, all that have gifts may Baptize.

Here

Here the gifted Brethren (for I know not what elſe to call them: ſhould I call them Lay-preachers, it may be 'twould be offenſive:) denied the ſequel of the major: For though private perſons might preach as gifted men, yet none might Baptize but Officers. And herein they agree with Mr. *Robinſon* and the Independents, who confeſs, that none may Baptize but men in Office.

Laici non poſſunt baptizare. *Sharpius loci com. p. 632. &c.*

To this I replyed thus:

What Chriſt hath joyned together, none may ſeparate.
But Chriſt hath joyned Preaching and Baptizing:
Therefore none may ſeparate them.

Divino præcepto intonante, obediendum eſt non diſputandum. *Aug.*

He that hath the power of Preaching, to him Chriſt hath given the power of Baptizing.

Q. But where, ſay they, *do you prove this?*

Cottons Keyes, p. 20. c. 5.

A. I anſwer, *Matth.* 28. 19. *Go, Preach and Baptize*; where, that Chriſt ſpeaks not onely to the Apoſtles, but alſo to all ordinary Paſtors, their ſucceſſors, is clear, *verſe* 30. *Lo, I am with you,* &c. He ſpeaks it to ſuch Officers as were to remain in the Church to the end of the world.

And his way of the churches in New England, c. 4. ſ. 2. p. 67.

Here I called again for an anſwer; but the gifted Brethren wanted the gift: They were like men in a Net; they could neither go forward nor backward, but like *Cuckows* they ſtill ſung one and the ſame ſong, *viz. Though they might Preach as gifted Brethren, yet none but men in Office might Baptize.*

* Si homini merè privato capitale foret, citra Principis mandatū cuivis inſtrumento ſigillum appendere; quanto magis impium eſt, ſi homo merè privatus & planè in juſſus, &c non dubitet Baptiſmi ſigillum alicui imprimere? *Grynæus.*

I Replyed, If they had power to do the one, they had power to do the other; which I proved thus.

Thoſe that have power to do the greater work, have power to do the leſs. Preaching is the great work, and Baptizing the leſs. Hence the Apoſtle prefers Preaching before Baptiſm. 1 *Cor.* 1. 17. *Chriſt ſent me not to Baptize, but to preach the Goſpel,* (i. e.) comparatively; not ſo much to Baptize, as to Preach.

It is a harder work to preach, then to Baptize Infants.

Now if none may Baptize without a Call, then, *à fortiori*, it concludes more ſtrongly that none may Preach without a Call: If I may not do the leſs without a Call, ſurely I may not do the greater uncalled.

2 See what (*y*) abſurdities follow this abſurd Tenent: for if men may Preach without a Call, then they may Baptize without a Call; and if they may Baptize, they may deliver the Lords Supper, and Church-cenſures, *&c.*

(*y*) Vide p. 17.

Then gifted Boys, and gifted Women, and gifted Midwives, may Preach and Baptize, if all gifted perſons be ſent; it will neceſſarily follow.

I proceed now to those Arguments which I could not prosecute in publike for want of time, and by reason of (y) Tumult.

y Mihi est cordi. *Aug.* illud, statui nihil de hac re agere cum Antagonistis nisi per literas, ubi nullus turbarum tumultus. *Aug.*

A pari.

The fourth Argument.

If no Priest or Prophet might offer Sacrifice under the Law without a Call, then (*à fortiori*) none may preach the Word, or deliver the Sacrament under the Gospel without a Call.

But no man might offer Scrifice under the Law without a Call:

Ergo.

Vide *Willet* in Levit. 8. Doct. 3. p. 142. Lev. 8. 31, 33. *V. Prid.* Orat. 8. totaliter. Synopsis Puritoris Theo. p. 563. *Lightf.* Temple Ser. p. 14, 15. *&c.* *Burges* Vindicia legis, p. 267, 268.

That no man might offer Sacrifice under the Law, but a Priest, and one in Office, is clear, *Exod.* 28. 1. *Numb.* 18. 22, 23. the *Levites*, not *the Children of Israel*, must do the service of the Tabernacle. And 2 *Chron.* 23. 13. for a man not in office to have offered Sacrifice, had been death. God is the same still, and hates presumption now, as much as ever: and though he punish not with such visible external judgements as he did under the Law, as stoning, *&c*, yet he punisheth with spiritual judgements, which are sorer; as Pride, Self-confidence, Apostacy, strong delusions, the stone in the heart, *&c.*

z *A Rule.* Minimum maximi, majus est maximo minimi.

2 Preaching is as great a work, if not a greater, then Sacrificing; and the Sacraments of the New Testament, more excellent then the Sacrifices of the Old: hence (z) *Mat.* 11. 11. Christ prefers the least Minister of the Gospel before *John*, because he preach'd Christ more fully, more clearly then he did. And if neither Christ nor *Aaron*, (who were so richly gifted) would take upon them the Priesthood without a Call, *Heb.* 5. 4, 5. *No man* (no godly man, no man that is well advised, and knoweth what he doth) *taketh this honour to himself, but he that is called of God, as Aaron was:* so Christ glorified not himself to be made an High-Priest, but his Father calls him; he did not call himself. How great then is the rashness and presumption of those who fraudulently and violently assume this Office to themselves, without an ordinary Call! Its a note of a false Prophet, and a Wolf, he comes without a Call, *Acts* 20. 29. Many creep into the Ministery at some window or back-door, like a theif: as *Jude* (verse 4.) complains of some that were (*a*) *crept* in amongst them: and 2 *Timothy* 3. 6. *Of this sort are they that* CREEP *into houses, and lead captive silly women*, &c. We have many Sects now abroad; Ranters, Seekers, Shakers, Quakers, and now *Creepers*, such as creep into Pulpits, and creep to Conventicles, *deceiving*

Aaron was not onely gifted inwardly, but separated and called outwardly.

a Παρεισδύω. subrepo, furtim intro.

ving others, *and being deceived* themſelves. *From ſuch turn away.*

a A true Miniſter preacheth in God's Name, by vertue of a Call from God: he dares not teach without it. Hence *Paul*, to ſhew the truth of his Apoſtleſhip, and that he was no Impoſtor, often mentioneth his Call, *Gal.* 1. 1. *Col.* 1. 23 25. 2 *Tim.* 1. 1. *q. d.* I ran not before I was moved, I came not of mine own minde, by men, or by money in at a window, but I was called and ſent by God. *b*

a The dignity of a Miniſter ſtands in three things: 1. That he's Gods Ambaſſadour: 2. That by his commiſſion he is ſent to Gods people, who are the only worthies of the world: 3. That a great part of the efficacy of the word reſts by Gods appointment upon him and his Office. Byheld, in Col. 1.

b Quod contra inſtitutionem celebratur, irritum reputatur. *Hugo.*

There are many Reaſons to convince men of the neceſſity of a Call to this ſacred Function.

1. *Reaſon.* Without it, all their Preaching and Baptizing is a meer *Nullity*: As a man that uſurps the office of an Ambaſſadour without the Princes Commiſſion, (though haply he may deliver his minde better then a real Ambaſſadour, yet) he declares but his own fancies, and not the Princes minde; and ſo not onely loſeth his labour, but alſo endangereth his neck for his preſumption. He cannot ſpeak as from God, becauſe he hath no Call or Authority from him ſo to do.

2. He can expect no Succeſs *c* becauſe he is not in Gods way: God will be found of us onely in his own way, and there he will protect us, *Pſal.* 91. Such as have a Call from God, may expect his bleſſing, aſſiſtance, and deliverance: and this ſweetens all our ſufferings, That we are in Gods way. The knowledge of a Call to a work, will help a man through the difficulties of the work (as a *d* ſweet Divine obſerves:) to ſuch that text is full of encouragement: *Iſa* 42. 6. *I the Lord have called thee in righteouſneſs.* What follows? *I will hold thy hand, and will keep thee*, &c. *Barlow* on *Tim.* p. 8. *&c.*

c A Call (ſaith he) to the Miniſtery is very neceſſary. 1. In reſpect of Gods glory; 2. The honour of the Miſtery: 3. For the peace and comfort of the conſcience of the Miniſters

3. People cannot *e* hear ſuch a one with comfort and profit, if they be not perſwaded that God hath ſent him, *Rom.* 10. 14. Such as chuſe and call themſelves, labour in vain, becauſe they have no promiſe of a bleſſing from God: He may juſtly ſay to them. Let him that ſent you protect you; let him that called you, bleſs your labours. To this agrees that of the learned *Bucan.*

d Tis not the word ſimply, but the word ſpoken by Paul, *i. e.* the word preached by an authorized Miniſter, which is the uſual means of faith. *Dr.* Sibbs. *e Bur.* Hoſ. 1. 1. p. 9, 10.

f Nemo dignus eſt audientia, niſi qui Dei verus eſt miniſter. Duo autem neceſſaria ſunt, ut quis ſe talem præbeat: 1. Vocatio. 2 Fides & integritas; ſi ordinatio removeatur, nec miniſtri de poteſtate ſibi datâ, nec auditores de virtute & efficaciâ verbi prædicati certi eſſe poſſunt. *Chemnit.* Harm. p. 1333. Magna ſemper fecerunt, qui Deo vocante docuerunt. *Luth.* Bucan. loci 42. Q. 33. p. 535. &c. *Slater*, 1 Theſ. p. 105.

a Minister *a Minister* *a Minister*

a Minister *a Minister* *a Minister*

a Minister *a Minister* *a Minister*

themselves: 4. That the people may know they have lawful Ministers, and so may obey their Ministery, *&c.*

4 God will have all things done according to that Rule and Order which himself hath prescribed. Now Gods Method and Order is this: 1. To call and separate men for the Ministery. 2. And then Preach. The principal Call is from God; the manifestation and declaration of it is from the Church: and such are said to be made by the Holy Ghost, though men ordain them, *Acts* 20.28. and if upon trial they approve of thee, and bid thee *Go*, 'tis as effectual a Call, as if God from heaven should call thee. As one of your own says of the Ministery, He that pretends to be taught without the Word, is not taught of God, but of the Devil: So he that pretends he is called of God, without and against the Rule of the Word, is not called of God, but of the Devil. True, many in our days boast of the Spirit; it moves them it calls them. *Jude* 19, you have two notes of such as have not the Spirit: They are, 1. Separatists, dividing and separating themselves from the true Church of Christ, renouncing their Communion, forsaking their Assemblies like Apostates, and so cast off publike Ordinances.

Dell, Serm. *Isa.*54.

Ἀποδιοϊζοντες, segregantes seipsos ab ecclesia & cœtu fidelium. *A Lap-*

2 Sensualists, following the dictates of corrupt nature and carnal reason, forsaking their Callings, and giving themselves up to idleness, ease, and carnal delights, *&c.* These have not the Spirit, unless it be the spirit of delusion.

Ab absurdo.

The fifth Argument.

Horum nonnulli sunt ipsâ absurditate absurdiores.

From the Absurdities which would follow, if this were once granted; though I should be loath to dispute with these men from such a Topick: for they are men of large swallows, and surpass the man I have read of, *Qui toto devorato Bove, defecit in cauda*; who having swallowed an Ox, could not get down the tail: but these men will swallow head, horns, and tail, skin and bones, and yet make no bones on't. Arminianism, Socinianism, Anabaptism, *&c.* all goes down, be it never so rotten. Yet I shall take a little pains (if it may be) to convince them.

Vide *Rutherf.* Due Right of Presbyt. p. 275.

1 *Absurdity.* If bare gifts be a sufficient Call to an Office, this would confound all Callings and Societies. For then *Samuel*, who had a Physical and natural power to kill *Agag*, had a sufficient call to authorize him to kill him. Then an ability to discharge the Office of the high Priest in a man of the Tribe of *Judah*, were a good Call for one so gifted to thrust himself into *Aarons* chair, which God tyed onely to *Levies* Tribe.

Then every Souldier that hath a Commanders gift, may be a Com-

mander

mander, and a General without a Call. Then he that hath gifts for Magistracy, may be a Magistrate, and execute justice on malefactors without a Call. Then a Lawyer having a Judges gift, may step up into the Judges seat, and sentence men without a Call. And he that hath gifts to be a Parliament-man, may be a Parliament-man without a Call, *&c. Et sic in infinitum.* Then farewel Magistrates, Ministers, Judges, Parliaments, *&c.* If every man may execute these Offices without a Call, what need we any of them? *Austin* writing upon *John*, tells a story of a certain man that was of an opinion, that the Devil did make the Fly, and not God. Saith one to him, If the Devil made Flyes, then the Devil made Worms, and God did not make them; for they are living creatures as well as Worms. True, said he, the Devil did make Worms. But, said the other, If the Devil did make Worms, then he made Birds, Man. He granted all. Thus, saith *Austin*, by denying God in the Fly, he came to deny God in Man, and to deny the whole Creation.

Concesso uno absurdo, consequentur mille. Error is progressive: grant one, and the Devil will lead you to a thousand; open but one gap in the hedge, and way is made for all the wilde beasts to enter.

2 Then every Gifted Boy, and every Gifted Woman, should be Preachers.

3 Then all that have Gifts to Baptize, and deliver the Lords Supper, may Baptize and deliver the Lords Supper.

4 This would open a flood-gate to all Errors, Heresies, and Blasphemies: For in the Scriptures *are many things hard to be understood, which many wrest* (for want of judgement) *to their own destruction.* We have had woful experience of this, since Artificers, Souldiers, Women, *&c.* have turned Preachers. I never heard but one of this New Tribe of *Gad*, and that was a Souldier, Lieutenant *Phelps* (as I remember he call'd himself) a Dipper, *&c.* (for I never yet knew the man that had but one Error.) His Sermon was as full of errors, as a Dogge is full of Fleas: Universal Redemption, Free-will, Dipping, against Baptizing, *&c.*

See what Arminian errors these Lay-preachers publish in that elaborate Tract of Mr. Whitfield against Moor.

5 Then all vain-glorious Hypocrites (who think they have gifts beyond all others) would turn Preachers: the emptiest barrels make the lowdest sound, the worst metal the greatest noise, and the lightest ears of Corn hold their heads highest.

Audax inscitia. Prov.

6 Then the Church, which is Christs mystical Body, would be monstrous; all Eye, all Ear, all Head: contray to that of the Apostle, who tells us the Church is not *one* member, but *many*, 1 *Cor.* 12.14,15. *&c.* And *v.* 28,29. *Christ hath set some* (not all) *in the Church Apostles.* And then asketh the Question, *Are all Apostles? Are all Prophets?* &c. The Interrogation is a strong Negation.

7 This would oppreſs and begger people: for God commands that every Miniſter ſhould have maintenance, *And the labourer is worthy of his hire:* Now what Church is able to maintain ſuch a numberleſs number of gifted Brethren as rudely and preſumptuouſly, for gain, will intrude themſelves into the Miniſtery?

Quid eſt dignitas in indigno, niſi ornamentum in lato? *Salvian.*

8 If this be tolerated, it will make both Miniſters and Miniſtery contemptible, both the Preaching and the Preachers vile. 'Twas *Jeroboams* ſin, 1 *King.*13.33. *He made of the loweſt of the people Prieſts of the High-places: whoſoever would, he conſecrated him, and he became a Prieſt.* But mark what follows, *v* 34. *This thing became ſin to the houſe of* Jeroboam, *even to deſtroy it, and cut it off from the face of the earth.*

Edw. Gang. 3 part, p. 254.

The toleration of ſuch Irregularities, is not ſo ſmall an Error as ſome imagine. I ſhall conclude this point with ſome part of a Letter which I have read, which runs thus: The Roman Clergy have been *Solomons flagellum* on us many yeers: but now the Lay-Clergy, theſe preaching Souldiers, are worſe; they be *Rehoboams* whips of Scorpions, worſe then *Solomons* and *Rehoboams*; yea, then the Spaniſh whip in 88. The Lord give us all grace that are under his Rod, the wicked, the Sword of his hand, that our Deſtructions may be our Inſtructions, and our Corrections our Directions to Heaven and Happineſs. And then concludes, *Oſcelus Independentium!* Come Lord Jeſus come quickly, and whip out all theſe Independent worſhippers with a dog-whip.

The ſixth Argument.

Every Preacher muſt be able (in ſome good meaſure above ordinary Chriſtians) not onely to divide the Word aright, (2 *Tim.*12.15.) ſoundly to interpret and give the true ſence and meaning, applying the ſame to edification: But he muſt be able alſo to convince gainſayers, as *Tit.*1.9.

Mal.2.7. Mat.13.52. Act.18.24,25.

But every Gifted Tradeſman, Naylor, Taylor, *&c.* is not able to divide the Word aright, nor to convince a learned adverſary and gainſayer:

Ergo,

The Major is clear of it ſelf.

The Minor I prove thus:

Thoſe that want learning, both Humane and Divine, cannot be ſound Interpreters, nor ſolid Diſputants.

But moſt of our Gifted Artificers want Learning both Humane and Divine: *Ergo.*

Ergo.

Obj. *We have the Translations,* (say they) *and by them we can help our selves.*

A. Translations are excellent helps; *c* yet in regard of the Emphasis and fulness of the Original, we may say as the Queen of *Sheba* did to *Solomon*. That which she *heard* was nothing to the glory which she *saw*. Then came in error and superstition when it was Heresie, or at least suspition of it, to understand the Greek and Hebrew. What miserable wrackings and rentings of Texts have come into the world, through ignorance and want of understanding the Languages, not onely in the latter, but especially in former times, is fully declared by that *d* Learned Casuist. I shall onely adde the Fryar that would prove God made ten Worlds, from the words of Christ, *Annon decem facti sunt mundi?* and he that would prove that *Melchizedeck* offered Salt with Bread, because he read in the Text: *Rex Salem,* (i. e.) King of Peace. These were Sir *John Lack-Latines.*

I would willingly know of such as contemn humane Learning and the Languages how they would expound and reconcile differences in these following Texts, without Learning:

1 How will you interpret that place, *Job* 1. 5. *It may be my Sons have sinned, and blessed?* So 'tis in the Original; *Benedixerint, non maledixerint.* So *Job* 2.9 *Benedic Deo & morere.*

A. Here's need of Rhetorick; this is εὐφημία, an *Euphemismus*; when we put a good name on a bad thing. (So 1 *King.* 21.10.) The Scripture in loathing a vice, omits its name and sets down the contrary vertue. How will you reconcile these different Translations? *Pro.* 15.15. *A good conscience is a continual feast:* So the *Geneva* translation: But ours thus. *He that is of a merry heart, hath a continual feast:* Tyndal *A quiet heart is a continual feast.*

How shall we reconcile these or know which is best, but by having recourse to the Original? which runs thus טוב לב *Tov leb, a good heart* (or a merry heart) *is a continual feast:* the heart is put for the conscience, because the Hebrews have no other word to express the conscience by. *Davids* heart smote him, *i.e.* his conscience. So then the *Geneva*-translation is best, because it comes neerest to the Original. 'Twere easie to abound in such instances but I study brevity.

2. 1 Cor. 11.25. *Hic calix est sanguis; This cup is my blood.* The Cup is not Christs Blood.

A. *Calix,* i. e. *vinum in calice; continens, pro re contentâ. Met. subj.*

3. When

c *Powls,* Pastor evangelic. l. 1. c. 11. p. 71, 72, 73.

c *Mr.* Ant. Burges *Sermon on* Mark 1. p. 18. Dulcius ex ipso fonte bibuntur aquæ. Workman against *Lay-preaching,* p. 21, 22.

d D. Hall *Cases of conscience,* Ca. 10. Dec. 3. p. 351. to 371. *Where you may read some scores of Texts abused.* Torshel, *womans glory,* p. 67, 68. Vide *Caryl* on Job 1. p. 73.

Vide D. *Prid.* fascic. controvers. p. 237. &c.

3. When there is difference in Translations; as *Eph.* 5.16. the *Geneva* reads, *Redeeming the season*; ours, *Redeeming the time*. Which of these is most genuine?

A. The former; because the word in the Original is not χρονος, but καιρος, *opportunitas temporis*, not *spatium temporis*.

So *Eph.* 4.32. The Popish Translation reads it, *Hoc est magnum Sacramentum*; but ours, *This is a great Mystery*. Which is the truest? Ours, because is agrees with the Original, μεγα μυστηριον.

The *Socinians* deny the Deity of the Holy Ghost, and that upon this ground, Because he is called the *gift in God*.

He that is the gift of God, is not God.
But the Holy Ghost is the gift of God, *Luk.* 11.13.

Spanheim. Dub. 74. Qui dedit *Petrum* Piscatorem, dedit *Cyprianum* Rhetorem.

A. Here is need of Rhetorick. The Spirit is oft in Scripture put for the gifts of the Spirit; *Meton. effici.* So 1 *Thess.* 5.19. *Quench not the Spirit*; *i.e.* the gifts of the Spirit; Faith, Hope, Love. Hence, what *Luke* calls *the Spirit*; Matth. 7.11. calls *good things*.

Thus we see how needful Arts and Languages be. Hence the holy Ghost commends Learning in the Saints: *Moses was learned in all the wisdom of the Egyptians, and was mighty both in word and deed*, Acts 7.22. *Daniel and his companions had skill in all learning and wisdom*, Dan. 1.4,17. *Apollos was eloquent, and mighty in the Scriptures. Paul* could *speak Languages more then they all*; and oft makes use of his Humane Learning: He cites *Epimenides* the Poet, to convince the *Cretians*, Tit. 1.12. and *Aratus*, Acts 17.28. *Menander*, 1 Cor. 15.33. and useth Syriack and Hebrew terms, as *Abba*, &c. Hence we read in Scriptures of the * Schools of the Prophets and Colledges erected, where the sons of the Prophets were trained up in Learning, and studied the Laws of God, that they might be fitted to teach others; as at *Naioth* 1 Sam. 18.19,20. *Jericho* and *Bethel*, Schools of the Prophets, 2 *King.* 2.3,5.

The excellency and usefulness of humane Learning, is fully proved by convincing Arguments, and all objections answered, in Aretius Probl. par. 2. p. 62. &c.

How shall a man be able to preserve the Truth in its purity, against Hereticks, without Learning? How shall a man be able to Analize and open many obscure phrases in Scripture, without Logick, Rhetorick, Tongues? *&c.* as a *e* Reverend Divine, in an excellent Tract, doth fully declare.

[illegible] *Tis not Philosophy, but the abuse of Philosophy, which* Paul *condemns*, Col. 2.8.

Great is the pride and wantonness of this age, to tread all that Learn-

V. *Davenant* in locum.

* *Bulling* de Episcop. instit. p. 1. c. 4. p. 75. and l. 2. c. 6. p. 83. 84. and l. 2. cap. 8. e *Bowls* Pastor Evan. p. 71. &c. *Barlow* on 2 Tim. 2. p. 18, 19.

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ing under foot, without which the knowledge of the Scripture is not to be had, upon humane endeavors: to undervalue the abilities of a learned age, in compariſon of the boldneſs of Mechanick perſons, in ſpending the mouth without ſenſe underneath ſeemeth to be the wantonneſs of this time, for after-ages to admire: But for private perſons againſt publike Order, and the Unity of the Church, to call Aſſemblies, and to exerciſe their pretended abilities in ſuch Aſſemblies as publike Order forbids, is neither more nor leſs then Schiſm. Let them that do it, adviſe at whoſe door the ſin of that Schiſm lieth; as a learned man complains.

Prid. Conc. 1. de Sap. Ægypt *Trapp* Common place *Arts* p. 709.

Thorndyke of Relig. Aſſemb. p. 424.

Obj. *We ſee many private Chriſtians of eminent parts called to the Miniſtery that want the Languages, yet do much good in their places.*

Anſ. Many private Chriſtians that are called to publike ſervice, by pains and induſtry have gained the Languages, and ſome inſight into the Arts, *&c.* and thoſe that want them, lament their defect (they do not contemn them as needleſs and uſeleſs, but) would give much for the attaining of them; and they reverence ſuch as have them.

Many like the Fox in the Fable, diſparage the grapes, becauſe they cannot reach them.

True, a man may be a Miniſter, and yet want theſe; but he's a defective and lame one: a man is a Man, though he have but one leg, or one arm; but he is not ſo compleat a man as he that hath two: and when he comes to wreſtle with an adverſary, he finds his wants, *&c.*

To conclude, Arts and Sciences are requiſite for a Divine, *non neceſſitate abſolutâ*, as if a man could attain no knowledge in Divinity without them; *ſed neceſſitate expedientiæ, & κατ' ἐξ. Scitè Aquinas, Theologia non accipit ſua principia ab aliis ſcientiis, tanquam à ſuperioribus; ſed utimur illis tanquam inferioribus & ancillis.* This made *Luther* to prefer that little skill he had in the Hebrew language, before all the riches in the world.

Dithmar Ethic. p. 12, 13. Quamvis exigua ſit mea ligua Hebraicæ notitia, cum omnibus tamen totius mundi gazis non commutarem. *Luth.*

The Seventh Argument.

From the ſinfulneſs of it.

Whatſoever is not of faith, is ſin. Heb. 11. 6.

But whatſoever we do, if we do it not by vertue of ſome Command or Call, is not of faith:

Ergo, 'Tis ſin.

A man muſt have ſome warrant from the Word, to aſſure him of a Call, before he can do it in faith. Hence Chriſt refuſeth to divide the inheritance, *Luk.* 12. 14. *Who made me a judge? q. d.* 'Tis not within the compaſs of my Calling.

Now

Now what Command or Call our gifted Brethren have to Preach, I shall examine in the Answers to their Objections.

The Eighth Argument.

If none may Preach but such as be ordained, then every gifted person may not preach.

Rutherf. Due Right of Presbyt. p. 491. part 1.

But none may preach but such as be ordained, *Tit.*1.5. *I will that thou ordain Elders.*

Seaman's Diatrib. p. 14, 16, & 29.

What need *Paul* leave *Titus* in *Crete* to ordain men, if every gifted brother may preach without Ordination? Men may not run and ordain themselves; but upon Tryal, being found sufficient and fit, must be Ordained. In a constituted Church, Ordination is always necessary. The Apostles would have none to preach but Ordained men. They must be Elders in Office before they preach, as appears, *Acts* 13.23. *Separate Barnabas and Saul for the work of the Ministery*, Acts 14.23. and 15.22. *They ordained them Elders in every Church with prayer and fasting.* *f* 1 Tim.4.14. and 5.22. and 2.22. and 1.3, 10. And this was to continue in the persons succeeding them for ever, as appears by the charge imposed on *Timothy*, 1 Tim.6.13, 14. It must endure *till the coming of Christ*; which could not be in *Timothies* own person, but in his successors.

f Presbyterio competit examen, ordinario & inauguratio.

The Ninth Argument.

A minori.

If no man might be an inferiour Church-Officer or Deacon without a Call, and Ordination from the Church, Then (*à fortiori*) no man may be a Preacher and superiour Church-Officer without a Call and Ordination.

The Antecedent is clear, from *Act.*6.2,5 6. Therefore the Consequent must needs be granted.

2 If in the Commonwealth none may intrude into anothers Calling, but must proceed in an orderly way, and first serve an Apprenticeship, Then much less may any intrude into the Ministers Calling; but he must first proceed in an orderly way, and be first qualified and fitted for it.

Hieron. Epist. ad *Paulinum.*

To this agrees that complaint of *Hierome*, That men are uncapable of other Arts and Sciences without a Call; onely in Divinity, every man is bold to interpret Scripture. *Sola Scripturarum est ars quâm sibi vendicant. Hanc garrula anus, hanc delirus senex, hanc sophista*

phista verbosus, hanc universi præsumunt, lacerant, docent antequam discunt, &c. The pratling old woman, the doting old man, the brabling Sophister, and the generality of men, tear the Scriptures, and presume to *teach*, before they have *learned* themselves. Where he doth not condemn the reading the Scripture by all sorts, but onely presumptuous ignorant reading and expounding by such as taught before they had learned themselves. For elsewhere he commends the reading of the Scriptures by Lay-men; and would have it dwell in them, not onely sufficiently, but abundantly. So *Chrys.* Hom. 9. in Epist. ad *Coloss.* *Audite, Seculares, comparata vobis Biblia:* Ye men of the world, get you Bibles. Read, but read with prayer, with humility, with piety, prudence, and fear. This Spiritual Word calls for a Spiritual Reader. 'Tis onely a gracious heart that can discern these mysteries.

Hieron. in *Col.* 3.16. Laici non sufficienter, sed abundanter verbum Dei habere debent. Pium & prudentem lectorem requirit S. Scriptura.

The Tenth Argument.

If every man must study to be quiet, do his own work, and keep the bounds of his proper Calling; Then private men may not be Pulpit-men.

But the Apostle commands, 1 *Thes.* 4. 11. that every man * *study to be quiet*, yea, seek after quietness with a kinde of holy emulation esteeming it an honour to be of a meek, quiet, calm, contented temper, and peaceable conversation. But how shall they attain this? By doing τὰ ἴδια, our own things, *i.e.* that which comes within the compass of our general or particular Calling. Hence the Apostle condemns such as are *busie-bodies in another mans Dioceſs*, 1 Pet. 4. 15. *Let no man suffer as a busie-body.* —— *Tractent Fabrilia Fabri.*

* Φιλοτομεῖσθε, Contendatis, sanctâ, sc. quadam æmulatione. *Beza.*

Let the Nayler keep to his Hammer, the Husband-man his Plough, the Tayler to his Shears, the Baker to his Kneading-trough, the Milner to his Toll, the Tanner to his Hides, and the Souldier to his Arms *&c.* They must not leap from the Shop to the Pulpit, from the Army to the Ministery, from the Blue Apron to the Black Gown, *&c.* But if ever men would have comfort, let them keep the bounds and limits of their particular Callings. God hath set every Calling its bounds, which none may pass. Superiours must Govern; Inferiours Obey, and be Governed: Ministers must Study and Preach; People must hear and obey, *&c.* As in an Army, the General appoints every man his place and station; one in the Front, another in the Rere, *&c.* there he must abide against the enemy; there he must live

As Basil *said to the Emperours Steward misinterpreting Scripture to defend Arrianism, as some of you do to defend Arminianism;* Tuum est pulmentum Cæsari præparare, non Evangelium exponere. *If thou be a cleaver of wood, to thy wedge and ax; if a* Hind, *to thy masters Plough: but meddle not with Gods affairs, lest he break out upon thee, and destroy thee.* D. Parry's preface to *Persin.* Catech. *Feanes* on the Sacram. p. 46.

and die: so 'tis in Humane Societies; the great Lord General hath appointed to every man his particular Calling, and in doing it he must live and die.

Quivis vocationis suæ memor, omnem debet impendere operam, ut Spartam, quam nactus sit, hanc & ornet. *Bull.*

The Apostle makes this clear, 1 *Cor.*7.20. *Let every man abide in the same calling wherein he was called:* every man must continue and even dwell in that particular Function to which he is called. God abhors *Ataxie*, and disorderly confounding of those Callings which he hath separated.

Q. *Whether may a man change his Calling?*

A. He may not lightly, or for any base end of his own, change it: but if he can finde a clear and just Call, he may.

Q. *But when hath a man a Call?*

A. 1. When he is called from one Calling to another immediately by God, as *Elisha* from the Plough, *Amos* from the Herds, to be Prophets, *&c.* or mediately by the Church of God, when upon the improvement of Gifts they are called (they must not be their own Judges, and call themselves) by those whom Christ hath authorized, to some higher place in Church or Commonwealth. Thus, he that used the Office of a Deacon well, was promoted to the Ministery, 1 *Tim.* 3.13. A diligent man (as one well observes) stays not long in a lowe place. Thus, a Private man may come to be a Magistrate; a Physitian, a Minister, *&c.*

2. When the Calling that a man hath will not maintain his family, then the Artificer may either change his Calling, as the Artificer may become an Husband-man, *&c.* or adde another Calling to his own, to support his family. 2. That he may not be burdensome to others. Thus *Paul* preach'd and made Tents, that he might not be burdensome to the Church of God, *Act.*18.3.

Object. *If* Paul *kept a double Calling* (say they) *why may not we Nayl and Preach, Patch and Preach, Weave and Preach?* &c.

Chemnit. Harmon. p.655. V. *Arelius* Problems, p.18. *Slater* Thess. p. 151, *&c.* 1 Tim. 4. 13, 14, 15. *Barlow*, 2 Tim. 2.15. p.106, 107.

A. You do not argue *ad idem*: for there is a great difference between you and *Paul.*

1. He had much learning, and great abilities: you have no learning, and mean abilities.

2. He was an Apostle, had an extraordinary measure of the Spirit; had his learning given; we gotten: he by Revelation, and Inspiration; we by Industry and Studie, Reading, Meditation, *&c.* Yet *Paul* himself had his Parchments. Hence, in *Timothy*, he commands all Ministers to give attendance to reading, to meditation, and to give themselves wholly to them.

3. The

3. The Apoſtle labours, 1. That he might not be burdenſome to the Church of *Theſſalonica*, which was poor, 2 *Theſſ.* 3.8. He takes double pains, *Acts* 20.34. 2. That he might ſtop the mouthes of the falſe Prophets, who would have have accuſed him for making advantage of the Goſpel. 3. That he might be an example of induſtry.

4. 'Tis confeſſed by all godly Divines, that a man may keep two Callings: if they be ſubordinate and ſubſervient one to another, furthering not hindering each other; and be no way offenſive, but rather adorning our profeſſion (if God give ſtrength and ability, and it be done out of Conſcience, not Covetouſneſs; to advance Gods glory, not our ſelves; for the common good, more then our own) we may with comfort undertake them. Thus, to tutor and teach children, is ſubſervient to our Miniſtery, and furthers it; we enrich our ſelves with Arts and Languages, and benefit others. Thus *Samuel* a Prophet had a School of young Prophets at *Ramah*, and *Eliſha* at *Gilgal*, 1 Sam. 19. 20. 2 King. 4.38. Antidote, p. 19, *&c.*

But Baking and Preaching. Nayling and Preaching, Patching and Preaching, and that by men of little abilities, will not hold. A Miniſter muſt not entangle himſelf with the affairs of this life, 2 *Tim.* 2.4. Chriſt would not meddle with ſecular affairs, *Luke* 12.14. *Who made me a Judge?* Yea, works of Humanity muſt give place to Preaching; as burying the dead, bidding farewel, *Luk.* 9. 59. becauſe the practiſe of the one hindered the other. The Apoſtles would not *ſerve Tables*, that they might give themſelves to Prayer and Preaching, *Acts* 6. 4. And if we muſt give our ſelves wholly to Reading, Where is the Nayling? *&c.*

The Eleventh Argument.

If the Calling of the Miniſtery be a diſtinct Calling, have diſtinct offices and duties belonging to it, and diſtinct promiſes made to it, Then every private man (though gifted) may not intrude himſelf into it.

But ſo it is.

Matth. 16. 19. and 18. 18. *Joh.* 20. 21, 23, the power of the Keys is not given to the whole body of the Church, but to the Apoſtles and their ſucceſſors, the Miniſters of the Goſpel; to them belongs the power of remitting and retaining ſins authoritatively in Chriſt's name; which no gifted Chriſtian can do. They have a Paſtoral charge of ſouls, and watch *as thoſe that muſt give account*, Heb. 13. 17. *Aarons rod bloſſoming*, p. 411 & 412. *Rutherf.* Due Right, p. 278, &c.

They must give themselves wholly to reading and studying of the Scriptures, *&c.* which no private man is commanded to do.

Onus vel humeris angelicis ormidandum.

They must be Electæ Lampades, *Shining Lights, not* Lampyrides, *seducing, deceiving Glow-worms.* Barl.

* *Hildersham*, Psal. 51. p. 167. *Aquin.* Suppl. Q. 36. Art. 2. *Trapp*, True Treas. p. 220, *&c.*

The Twelfth Argument.

If the work of the Ministery be an exceeding weighty and laborious work, Then every private man (though he have some gifts, yet) is not fit for it.

But the work of the Ministery is an exceeding weighty and laborious work.

Hence the Apostle puts a τις ἱκανος on it, 2 *Cor.* 2. 16. *Who is sufficient!* &c. Every man is not fit to be a Carver to a King. A good Minister is not every Gifted Brother, but he's a Messenger, an Ambassadour of God, *an Interpreter, one of a thousand*, Job 33. 23. Hence the Apostle requires many * Qualifications in a Minister, 1 *Tim.* 3. 1, &c. *Tit.* 1. 5, 6, 7. *Acts* 20. 17, 28. 1 *Pet.* 5. 1, 2. *Mal.* 2. 7, his *lips must preserve knowledge*, and the people must *seek the Law at his mouth.* He must be blameless, sober, hospitable, laborious, given to reading, apt to teach, exhort, convince, and give up himself wholly to these things, 1 *Tim.* 4. 15.

The Thirteenth Argument.

That way which was first invented by Socinians, Anabaptists, Arminians, (the enemies of God's grace) to destroy the Truth, may not be practised by Christians who desire to preserve the Truth.

Socinus de Ecclesia, cap. 1.

But this Toleration of all Gifted Brethren to preach, was first invented by Socinians, Anabaptists, and Arminians, to destroy the Truth.

Catech. Racovienf. c. 11, 305

The Minor I prove out of their own Writings. 1. The Socinians hold that Gifting is Sending; and all who are gifted to preach, are sent and lawfully called to preach.

Necessitatem missionis jam cessare dicendum est, ac proinde fas esse homini Christiano, non tantum in magno necessitatis casu, &c. *Episcopius disp. 26. Thes.* 4, 5.

So say the Arminians; There is no necessity now of Sending; but 'tis lawful for a Christian, not onely in a case of necessity, or in a time of defection, but at any time, to preach, if he can, *&c.* To these agree the Tenents and Practice of our Anabaptists.

The Fourteenth Argument.

Rogers on *Iudg.* p. 563.

They which have no promise from God of Divine assistance, cannot comfortably or successfully undertake a work.

But

But private persons turning Preachers (without a Call) have no promise of Divine assistance:

Ergo, They cannot comfortably and successfully undertake that work.

The Major is undeniable.

The Minor is grounded on *Mat.*28.20. *Lo, I am with you* &c. The promise is made there to Apostles, and their successors; therefore when they meet with any opposition, they comfort themselves by their Call: God sent them, *Ergo*.

The Fifteenth Argument.

That way which breeds Disorder, Errour, and Confusion, is not the way of God.

But Toleration of private persons out of Office to expound and interpret Scripture in publike, is a way that breeds Disorder, Errour, and Confusion:

Ergo, 'Tis not of God.

Ab ἀταξίᾳ. *The house is like to be well governed, where all are Masters and Teachers.*

The Major is clear from 1 *Cor.*14.33 40. God is not the author of Confusion, but the God of Order; and blames his people because they did not things *according to order*, 1 Chro. 15.13. What is a Church without Order, but a little Hell above ground? *Ubi Ordo nullus, Horror sempiternus.* Where Order is wanting, it fills a Kingdom with Sedition, Confusion, Errours, Blasphemies and Heresies. [h] Order is the beauty of Churches. Hence God hath set an Order in the Sensible creatures; Order in the Insensible, among the Stars; Order in the Rational, Order in Heaven: yea, there's some kinde of Order in Hell; there's *Beelzebub*, a Prince of devils; and some Harmony His kingdom is not divided. The Church is never so terrible to her adversaries as when every one in it keeps his station and bounds which God hath set him; then she's *terrible as an army with banners*; as L.G. *Cromwel*, in a Reply to the *Scots* (who were troubled that men in Civil employment should usurp the Calling of the Ministery) tells them, that an approbation from men hath Order in it, and may do well, *&c.*

Ea quæ sunt Ordinis, non possunt committi non habenti ordinem. *Aquin.* Suppl.q.34.art.1. Requiritur vocatio, quia Deus nihil vult esse confusum & inordinatum in sua Ecclesiâ. *Melancth.* loci com. p. 425. *Colonius*, disp. l.4. p. 653.

h Ubi ordo non dominatur, ibi splendiscit pulchritudo. *Nazian.* Omnia consundere est unicum Diaboli studiũ, cui nihil æquè displicet potissimum in rebus Divinis quàm recta ordinatáque institutio. *Pet. Mart.*

2. For the Minor, that Toleration of such uncalled Preachers breeds Errour, 'tis proved by woful experience in this Kingdom, and in *New-England*. Mistress *Hutchinson*, under a colourable pretext of repeating Sermons,

Vide *Synod of New-England against Heres.* p. 32, 33.

Sermons, held a weekly exercise, whereby in a little time she had impoysoned a considerable part of that Plantation with most dangerous and damnable Errors and Blasphemies. Hence the Arminians, Socinians, Anabaptists and Libertines, plead for this, as a way to uphold their Errors, and destroy Truth.

The Sixteenth Argument.

If the Church be Gods house and Family, then no man may presume to exercise any Function there, without a Call from God.

But the Church is Gods House, 1 *Pet.*4.17.

Col.1.23,25. * Merum est sacrilegium si quis non vocatus à Deo in Domum Dei irruat. *Danæus loci*, p.203. Ab Origine.

That God should rule and appoint Officers in his own house, is but reason. Hence the Apostle tells us he was made a Minister of the Church; but how? Not according to his own presumption, but κατὰ τὴν οἰκονομίαν θεοῦ, *juxta dispensationem Dei*; according to the *houshold*-dispensation of God: I am made a Minister, I did not make my self. 'Tis little better then * Sacriledge so to do.

The Seventeenth Argument.

From the Rise of it.

That which springs from pride and self-conceitedness, cannot be good, (*Qualis causa, talis effectus*; an evil tree cannot bring forth good fruit.)

Dominari volent, cum professi fuerint servitutem, fideles se spondent, ut opportunius fidentibus noceant. *Bern.*

But this kinde of Preaching springs from pride and self-conceitedness:

Ergo, It cannot be good.

Many of Taylers become Teachers, meerly out of Pride, Profit, and that they might live easily and idly, as Calv. *adverſ. Libert.* c.4.

The Major none will deny.

The Minor is cleer. That this usurpation of another mans Office without a Call, comes from Pride, appears by their actions: (we judge of Springs by their streams, and of trees by their fruit:) If I see a man intrude into the Judges Seat, and take upon him the Office of a Judge without a Call, I say the man is Proud and self-conceited.

Quod quintinus ejúsque socius ex Sartoribus Doctores facti, atque ita immutati sunt, id in causâ fuit, quod delicati & molliter vivere vellent & ut Sacerdotes & Monachi cantillando, sic ipsi garriendo vitam quærerent.

Obj. *We have Gifts; and it's no Pride to use our Gifts.*

Answ.

A. We must first distinguish of Gifts: some are Real; and those that have these, are so modest and humble, that they must be **thrust* into the Ministery. 2. Those that have imaginary Gifts, are oft most forward: 'tis the dry Keck and scratching Bramble that desires the rule, *Judg.*9.15.

* *Matt.*9. ult ἐκβάλῃ, extrudat. *Mos.* extrusus potiùs quàm missus videtur.

Beza Scitè *Bernard.* ad *Eugen.* l.4. de consider. p.279. Non volentes néque currentes assumito, sed cunctantes, sed renuentes; etiam coge illos,& compelle intrare, qui non sunt attritæ frontis, sed verecundi, sed timorati, præter Deum timeant nihil, nihil sperent nisi à Deo. Annon eligendi de toto orbe, orbem judicaturi? Sanè huic negotio non se ingerat rogans, consilio, non prece agendum est.

2. The using of Gifts is twofold; Regular or Irregular: this latter springs from Pride.

The Eighteenth Argument.

If Christ at his Ascension gave onely [*some*] to be Pastors and Teachers, then all gifted men may not be Teachers.

But Christ at his Ascension gave onely [*some*] to be *Pastors and Teachers*, Eph.4.11. And 1 *Cor.*22.28,29. *He hath set* [*some*] *in the Church*, &c. *Are all Apostles?* &c. This would confound Pastors and People, Teachers and Hearers; when Christ himself distinguisheth between a righteous man (though gifted) and a Prophet in Office, *Mat.*10.40 So that the Calling of a Minister is not common to all, but onely to some (*id est*) such as Christ sends: for as all the body is not eye, so all the body of Christ is not a Minister, whose Office is to be in the mystical body, as the eye is in the natural.

Vide Bernard *against Separat.* p.92,93.

The Nineteenth Argument.

That which hath neither Precept nor President, is neither commanded nor commended in the Word of God, may not be tolerated in the Church of God.

But this kinde of Preaching by gifted Brethren, hath neither Precept nor President in all the Word of God:

Ergo, It may not be tolerated in the Church of God.

Baylies *Dissuasive from the Errors of*, &c. 1 part, p.175, 176.&c. Ricraft *Looking-glass*, p.11, Heb.5.4. V. Synops. *Pur. Theolog.* p.564.

We never read in all the Old and New Testament of any that took this Office, but that he was called either Mediately or Immediately, Ordinarily or Extraordinarily. This new-found Officer, a gifted Preacher out of Office, is not to be found in the Bible, *&c.*

I have but one Argument more, and then I come to examine the proofs.

The

A Testimonio. Forsitan hæc aliquis (nam sunt quoque) parva vocabat. At quæ non presunt singula, juncta juvant. *Ovid.*

The Twentieth Argument.

From the Principles and Practice of all Reformed Churches.

That which is condemned by all the Churches of God, and is contrary to their Practice, ought not to be tolerated in our Church.

But this practice of private mens Preaching without a Call, is condemned by all the Churches of God, and is contrary to their Practice: *Ergo.*

For the Major, that the Practice and custom of the Church of God ought to be regarded by us, appears by that Apostolical phrase, 1 *Cor.* 11.16.22. *We have no such custom, nor the Churches of God. Despise ye the Church of God?* 1 *Cor.*10,32. And we are forbidden giving offence either to Jew or Gentile, or the Church of God.

For the Minor, (lest any should think that I am singular in this point, and write out of affection more then judgement) I will call forth all Reformed Churches, and Impannel a Jury of good old Orthodox Divines, who have witnessed with one consent against this New-found creature, the *Lay-prophet*.

This way cannot be offensive to any, since it hath been long since practised by two very learned and godly Divines, M. W. Burton *in his second Sermon of the Arraignment of the man of the earth*, p. 22. *and M.* Bernard *Isle of Man, who proves the lawfulness of such pleadings*, in fine lib. Nathan *caught* David *by an allegory, & Christ himself oft taught by Parables.* Edw. Gang. part 2. p. 777.

And because I would not erre, I will proceed in a fair Legal way of trial, and will

1. Arraign the Prisoner at the Bar, being taken captive by Satan.
2. I will impannel the Jury, and produce Evidence against him.

The Inditement.

Lay-Prophet, *thou art here indited, by the name of* Lay-prophet *of the City of* Amsterdam *in the County of* Babel, *for that thou, contrary to the Peace of our Soveraign Lord and Saviour, his Crown and Dignity, hast usurped another man's Office, and thereby hast brought Disorder, Anarchy, and Confusion into the Church of God, together with a Bastard-brood of* Arrians, Arminians, Socinians, Manifestarians, Anti-Trinitarians, Anti-Nomians, Anti-Sabbatarians, Anti-Scripturists, Anabaptists, Mortalists, Familists, Perfectists, Atheists, Origenists, Separatists, Millenaries, Enthusiasts, Seekers, Shakers, Quakers, Ranters, Libertines, Erastians, Scepticks, Independents, *&c.*

J. *What sayest thou? Art thou guilty, or not guilty?*

P. Not guilty, my Lord.

J. *By whom wilt thou be tried?*

P. By

P. By the Independents, my Lord.

J. *Alas the wiser and better sort of those know no such creature, neither will they owne thee. Besides they goe in a by-path themselves, and so cannot be such competent Judges; God himselfe concludes,* It was not good for *Adam* to be alone; *and* Solomon *cryes*, Woe to him that is alone. *Affectation of Independency cast the Angels out of Heaven,* Adam *out of Paradise, and the Pope out of Kingdoms; Creatures the more harmlesse and usefull, the more congregative, as Sheep, Doves, Bees; such as affect solitude are oft Birds of prey; two are better then one, and a three-fold cord is not so easily broken.*

P. Then, my Lord, I appeal to the [k] Anabaptists and Libertines.

J. *These are thy* [l] *fellow-prisoners, and so can be no fit Judges in this case.*

P. My Lord, if there be no remedy, I am content to be tried by the Jury.

J. *Thou hast well said: thou shalt have a full, a fair, and free hearing. Cryer, make an O yes, and call the Jury.*

Cry. O yes, O yes, O yes; all manner of persons that can give in Evidence against the Prisoner at the Bar, let them come into the Court, and they shall be freely heard.

J. Cryer, call in all reformed Churches.

Cry. Vouz avez reformed Churches; Call the *French* Church.

J. *What can you say against the Prisoner at the Bar?*

Fr. Ch. My Lord, we beleeve that 'tis not lawfull for any man upon his own authority to take upon him the Government of the Church; but that every one ought to be admitted thereto by a lawfull Election, so neare as may be, and so long as the Lord giveth leave, &c. And we detest all those Fanaticall spirits, who as much as in them lieth, desire that both this Sacred Ministery or preaching of the Word, and administration of the Sacraments, were utterly abolished.

J. *Call the Church of* Scotland.

Cry. Vouz avez *the Church of* Scotland.

P. My Lord, I except against this Church; they are *Presbyterians*, and they never prophesie good to such Prophets as we are.

J. *But you will acknowledge them to be a Reformed Church?*

P. Yes, my Lord.

J. *You must needs; for* [m] *King* James *gloryed that he was a King of*

k Sententia a non judice suo lata, nulla est ipso jure, *ut loq. Jurisconf.* Testes ex sinu non sunt admittendi, *Ut loq. Jurisconf. A Jury against Lay-Preachers. V.* Moulins *Buckler of Faith*, p. 353, &c. *Harm. of Conf.* Engl. p. 253. &c.

m *He would often say, that Presbyteriall Government was* Hæreticorum Malleus, *A hammer to beat down Herestes. Vindication of Presb.* p. 18, 19, &c. Est Ecclesiæ Scoticanæ privilegium ratum præmultis, in quo ejus nomen apud cæteros fuit celebre, quod circiter annos plus, 54. sine Schismate, nedum Hæresi, unitate cum puritate doctrinæ retinuerit. *Synt. Confes. in præf.* p. 6. *Assembly a* Edinburgh, *Assembly at* Glasgow. *See more*, Sea-man, Diatribe p. 6. Propos. 3. Vide *Harm. of conf Engl.* p. 236, 246, 258, 265, 267. *Hos.* 13. 1.

ate.

one of the pureſt Churches in Chriſtendome. And for their Government by Presbyteries, 'tis the way of all Reformed Churches, and that we are bound by Covenant to labour for; as appeares by that learned and excellent vindication of the Presbyteriall Government, publiſhed by the Miniſters, and Elders in London, November 2. 1649. *where this Government is proved to be of Divine Right, the cavils made againſt it fully anſwered, and its excellency above the Congregationall way demonſtrated. 'Tis the honour of that Nation in the ſight of the Nations, that by the bleſſing of God on this Government, they were kept pure and peaceable for many yeares together,* Edw. Gangr. 1. p. p. 102.

Since you have acknowledged it to be a Reformed Church, let us heare what you can ſay againſt the Priſoner at the Bar.

Ch. Scot. My Lord, we allow none to preach with us, but Paſtors and the Sons of the Prophets, and ſuch who aym at the holy Miniſtery; and that authority Eccleſiaſticall muſt warrant them, is cleare by our Law and practiſe.

J. *You have ſpoken well, and to the purpoſe. Call the reſt of the Reformed Churches, the Church of* Helvetia, Belgia, Sueveland, Saxony, Wirtenburgh, Bohemia, Auſperg &c. *What can you ſay againſt this new-found Officer?*

Ref. Ch. We doe all with one conſent condemn all thoſe which run of their owne accord, being neither choſen, ſent, nor ordained.

J. *Are there any more?* Yes, my Lord, there is the Church of *England*, which will teſtifie much againſt them.

J. *What can you ſay againſt the Priſoner at the Bar?*

Ch. of Engl. My Lord, they have foully wronged and abuſed me divers wayes; they have made me loathſome in the ſight of the Nations, and have broached many deſtructive Errours, to the hindering of the weake, and the hardning of the wicked; ſo that I am become a Proverb and aſtoniſhment to the Churches round about me. Whilſt my ſonnes ſpake trembling and durſt not uſurp, they were exalted; but ſince they have offended in this kinde, they are dead.

Harm. conf. p. 255. 1. They have offered violence to my Publike Confeſſion, where I told them that the Miniſter muſt lawfully, duly, and orderly be preferred to that Office, and that no man hath power to wreſt himſelfe into the holy Miniſtery at his owne pleaſure. Wherefore theſe perſons doe us the greater wrong, which have nothing ſo common in their mouthes, as that we do nothing orderly and comely, but all things troubleſomely and without order, and that we allow every man to be a Prieſt, to be a Teacher, and to be an Interpreter of the Scriptures.

J. *Can*

J. *Can you say any more against them?*

Ch. Engl. Yes my Lord, they have broken the 23 Article, where I told them, that 'tis not lawfull for any man to take upon him the Office of publike Preaching or ministring the Sacraments in the Congregation before he be lawfully called and sent to execute the same; and those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publike Authority given to them in the Congregation, to call and send Ministers into the Lords Vine-yard. *Art. 23. amongst the 39.*

J. *This is to the purpose: Have you yet any more to say?*

Ch. Engl. Yes my Lord, I have two Ordinances of Parliament ready mounted against them; the first was

April 26. 1645.

IT is this day Ordained and Declared by the Lords and Commons assembled in Parliament, That no person be admitted to preach, who is not Ordained a Minister either in this or some other Reformed Church, except such as intending the Ministery shall be allowed for the tryall of their gifts, by those who shall be appointed thereunto by both Houses of Parliament.

It is this day Ordered by the Lords and Commons assembled in Parliament, That this Ordinance be forth-with printed and published, and sent to Sir Tho Fairfax, with an earnest desire and recommendation from both Houses, that he take care that this Ordinance be duly observed in the Army: and that if any shall transgresse this Ordinance, that he make speedy representation thereof to both Houses, that the offenders may receive condigne punishment for their contempts, &c.

Decemb. 31. 1646.

THe Commons assembled in Parliament doe declare, That they doe dislike, and will proceed against all such persons as shall take upon them to preach, or expound the Scriptures in any Church, or Chappell, or any other publike place, except they be Ordained either here or in some other Reformed Church, as it is already prohibited in an Order of both Houses of 26 of April, 1645. And likewise against all such Ministers, or others, as shall publish or maintain by Preaching, writing, Printing, or any other way, any thing against, or in derogation of Church-Government which is now established by the Authority of both Houses of Parliament; And also against all and every person or persons who shall wilfully, and purposely interrupt, or disturbe a Preacher, who is in the publike Exercise of his Function. And all Justices of the Peace, Sheriffs, Mayors, Bayliffs, and all other head-Officers of Corporations, and all Officers of the Army are to take notice of this Declaration, and by all lawfull wayes and meanes to prevent offences of this kind, and to apprehend the Offenders, and give notice hereof to this House, that thereupon course may be speedily taken for a due punishment to be inflicted on them:

So the Ordin. for Ordination, p. 2. No man ought to take upon him the Office of a Minister, till he be lawfully called and ordained thereunto, &c.

J. *Have you any more evidence besides these Ordinances, to batter the Towers of Babel?*

Ch. Yes, my Lord, I have one more and then I have done; and that is the ſolemn League and Covenant.

J. *Cryer, call ſolemn League and Covenant.*

Cryer. Solemne League and Covenant, come in and give evidence againſt the Priſoner at the Bar.

Cov. My Lord. I cannot come in. J. *No, who keeps you out?*

Cov. My Lord, here's a crowd of Libertines, Anabaptiſts, Sectaries, &c. that hinder me.

J. *Cryer, make way for the Covenant to come in.*

Pr. My Lord, I except againſt this Witneſſe above all the reſt, for it's only a *Scottiſh* Covenant, a uſeleſſe thing, like an old Almanack out of date, good for little, that is expired, and binds no longer.

J. *Doe you know what you ſay? How can you call it a Scottiſh Covenant, when 'twas ratified, framed, ſealed, and confirmed by both Kingdomes?*

Secondly, For its duration; The matter of it is ſuch, that we are bound all the dayes of our lives to obſerve zealouſly and conſtantly againſt all oppoſition, &c. Art. 6. *I ſuppoſe every good man thinkes himſelfe bound to preſerve the purity of Religion, to extirpate Hereſie and prophaneneſſe in his place and calling, to endeavour Reformation in himſelfe and others, &c. not only till our enemies were ſubdued and overcome, but theſe are duties to be practiſed all our dayes: A well grounded Covenant (and ſuch was this) is a ſure, firm, irrevocable Act; 'Tis Æternitati ſacrum, as a very Reverend Divine affirms.*

P. But wherein have I broken the Covenant?

Cov. My Lord, he hath broken me well-nigh in every branch. 1. *Br.* He vowed Reformation, and now they bring in Deformation; He vowed Uniformity, and they bring in Multiformity; He vowed for Diſcipline, theſe hinder it.

In the ſecond Branch, we vow to root up Hereſie, Schiſme, prophaneneſſe, and whatſoever ſhall be contrary to ſound Doctrine, and the power of godlineſſe &c. but theſe are Satans Seedſmen, that ſow the Tares of Errour, Hereſie, and prophaneneſſe in the Kingdome, &c.

J. *Wee clearly ſee that all the Churches of God are againſt Lay-preachers; yet for the better and fuller convincing and convicting of them, let us heare what further Evidence you have againſt them.*

Cr. My Lord, here's Reverend *Calvin* ready to teſtifie againſt the Priſoner at the Bar.

The Gent that writ the Scots holy War p. 20 eſteemes the Covenant to be a religious tye of mutuall aſſiſtance between the Nations againſt the common enemy of Religion, liberty, and union, and ſo thinkes honourably of it. V. Rutherf. againſt Tolerat. chap. 22. p. 249, &c. Caryl ſer. Neh. 9

* Calvinus quoad literum, ita interpres diligens, ita moralis, elegans & ſuavis ut etiam ab ipſis Orthodoxis (viz. Pontificiis) avidè inſerdum, legatur, quos exoptare exaudiri, ut reſectis quæ contra Eccleſiam diſputantur, caſtratus perdiret, ſic enim commentarios ejus per utiles fore. D *Staples Pref. in Antid. Evang.* ubicunq, eſt eccleſia ritæ conſtituta, illic nemo debet ſeſe ingarere ad munus Propheticum vel paſtorale, etiam ſi omnes Angelos. equiret ſanctimoniâ. *Cal in Ier.* 23. 21.

J. *I pray*

J. *I pray you call him in, for he was a man of a deep and cleare judgement, especially in expounding Scripture, insomuch that his very Adversaries the Papists have commended him for a diligent, sweet, and profitable Interpreter. What can you say, Mr.* Calvin, *against the Prisoners at the Bar?*

Calv. My Lord, I have declared my judgement against them long agoe, in my Commentary on *Jer.* 23. 21. where I tell them; That in a Church that is rightly constituted, no man may thrust himselfe into the Pastorall Office, no though he were equall to the very Angels in Holinesse. And on *Jer.* 14. 14. Where a Church is rightly constituted, there an externall and lawfull Call is requisite; and therefore they doe falsly and wickedly pretend a Call from God, who are not called by him, either in the ordinary and accustomed way, or by the impulse of his holy Spirit.

J. Sir, we see your judgement is cleare against them, but is there no more Evidence to come in?

Cry. Yes my Lord, here is renowned *Zanchy*, that can testifie much against them.

J. *Sir, I pray you give us the judgement of these mens practices, for they say, that you approve of their way, but name not where?*

Zan. My Lord, its strange to me, that any should conceive that I am for this Anabaptisticall Tenet, when the world knowes that I have written both against their Practise, and their Principles; but my Lord, we have a Proverb, that, *'Tis a sorry Horse that can neither move, nor wag his eares*; and he's a sorry Musician, that having lost his Note can neither hem, nor spit; these men have lost themselves, and their way, and now they begin to Hem, ha, and spit untruths, but they know who pronounceth a Woe against them that make lyes their refuge, and under falshood hide themselves. Those therefore that desire to know my judgement in this Point, let them peruse my Notes on the 4th. Comment. where I have fully confuted this Tenet, and in conclusion I tell them, that this Anabaptisticall Tenet of permitting all to Teach in the Church, is a seditious and Devillish Tenet.

Est dogma seditiosum & diabolicum, dogma Anabaptisticum de hominibus sine discrimine permittendis functionem Ecclesiasticam suscipere, & in Ecclesia docere. *Zanchy in* 4. *Precept. l.* 1. *c.* 19. *mihi p.* 700. *Apolon. Engl. p.* 73. *&* 83.

J. *Sir, we see your judgement clearly, and as clearly see that Anabaptists (for their owne ends) can stretch well; but have you yet any more Evidence to produce?*

Cry. Yes, my Lord, we have one that may goe for many, 'tis the learned *Apollonius*, the very mouth of the *Walachrian* Churches.

J. *Sir, What can you say against the Prisoners at the Bar?*

Ap. My Lord, 'tis my judgement, that none may publickly in the Church-Assembly of the faithfull, preach the Word of God in the name

Apollon. Engl. p. 73. & 83.

of Christ, but he that is sent by a Divine Calling for that work, and this is the practice of all our Churches.

Pris. My Lord, these are Strangers, and of another Nation; but there's no solid Divines of our own Kingdome that ever writ against us.

Perkins 3 *Vol. on Isa. 6. p. 441.*

J. *We shall cleare that presently*; 1. Call renowned *Perkins*, a man famous both at home and abroad, on *Isai. 6. Whom shall I send?* thus he speakes; The Lord would teach us, that no man is to undertake this Function, unlesse he call and send him; therefore here are condemned the profane fancies of the Anabaptists, and all like them, who think that any man upon a private motion may step forth and undertake the Duties of a Prophet, to preach and to expound, &c.

Object. *But, say they, these motions come from Gods Spirit.*

Nullus temere locus detur repentino culpiam & extraordinario afflatui, quo vix quicquam est in Ecclesia periculosius. Beza

Ans. Surely they can say little for themselves, who cannot say so much: but that cannot serve their turn; for if we say, Nay, but they are from the Devil, or at least from their owne vanity and pride, how can they disprove it? And might not the Prophet have alledged this, and that with a better pretence and colour then they? yet he stayeth till God here call him; even so all good Ministers are to stay Gods calling.

And mark how he concludes: These men deserve both the censure of the Church, and the Sword of the Magistrate, who dare so boldly offer and obtrude their own fancies and dreams, as extraordinary motions of Gods Spirit: Thus he.

Pris. *This is old Light, delivered by old Divines, men are grown wiser (I had almost said worser) now, and see more then they did formerly, our late Divines are not of this judgement.*

J. That this Nayle may be driven to the head, we will heare what the Sages of latter times have said; *Cryer*, call reverend Mr. *Hildersham*, the Oracle and honour of his time.

'Tis a dangerous thing to lay our Bastards at Gods door, and father them upon him. Of Joh. 4. 28. *p.* 248.

J. *Sir, What can you say against the Prisoner at the Bar?*

Hild. My Lord, I have told them my judgement in my Lectures on *John*, viz. That a Master of a Family, when he reads a Chapter in his Family, may give notes, and observe what he learneth out of it, for his owne and their instruction; yea, he may aske his Family also what they learn and observe out of that they read (for, *Rom.* 15. 4. *What soever is written, for our learning it is written*;) yet may he not take upon him to interpret Scripture, or to teach any thing out of them to his Family, but what he hath learned from the publick Ministery. Say a man have been trained up in Schools of Learning, and have never so great gifts and fitnesse to exercise a publick Office of the Church, yet may he not take upon him to minister, till he first be proved, 1 *Tim.* 3. 10. much lesse

may

may a private Christian take upon him to Analyse, or interpret (which is the most difficult thing, and requireth most skill of any thing that belongs to the worke of the Ministery) not being approved to have such a gift.

J. *But doe you not think that every gifted Brother may preach?*

Hild. No, in no wise without a Call, for I have shewed in my Lect. on *Psalm.* 51. that Ministers had need to be men of rare learning, and gifts, and of rare lives and conversations, &c. *Hild. on psal. 57 p. 166, 167.*

J. *Sir, you have spoken very fitly and fully to this purpose, I hope our gifted Brethren will observe it. Let us now make hast to the remaining evidences, for the shadowes grow long, and night comes on. Is there any one else, that can testifie against this Ecclesiasticall Fellon?* *Ier. 6. 4.*

Cr: Yes my Lord, here's an approved, solid, acute Dr. that will overcome them all.

J. *Who is that?*

Cr: My Lord, tis Dr. *Love.* Omnia vincit Amor.

J. *I know him very well, to be a learned, and a lovely man, and therefore we shall yeeld to him. Sir, What can you say against this Felon?* Et nos cedimus Amori.

Dr. *Love,* My Lord, I have said enough against him (if he will but hear) in my Sermon on *Isay* 21. 12. where having shewed that tis the Watch mans proper charge to watch, and no man must serve in that charge but who is there set by God, either immediatly or mediately, &c. I shew that Lay men may teach and instruct their familyes at home, in the fundamentall grounds of Piety and Religion, such as they understand: God forbid, I should open my mouth against it; nay, let my mouth be for ever shut, when it shall not be ready to open it self in an approbation of it, and exhortation to it, &c. But for the publique charge, the Pulpit, that is the Chayr of *Moses*, let *Nadab*, and *Abihu* take heed how they approach unto it, there to offer up the strange fire of their prepostorous zeale, lest fire come down from heaven and so devour them, &c. God is my witnesse, I speake not this out of any Spirit of Pride or contempt of the Gifts or persons of others, be they never so mean, much lesse, out of any Spirit of Envy at their parts, be they never so great.

I can say (I trust) with *Moses*, and in the Spirit of *Moses*, that is, in the Spirit of meekenesse, *Would God that all the Lords People were Prophets, and that the Lord would put his Spirit upon them.* But we must give God leave to be the orderer of his own Ordinances, who being the God of Order, will doubtlesse revenge the breach of Order; and we must take leave to call upon men to keep their Callings, not touch the Mount lest they

they dye; *Quam quisque norit artem*; in the fear of God let every man hold him to his Trade. *Ne sutor ultra crepidam*; Let not the Taylor, instead of a Garment cut out a Text, and it may be with some stoln shreds patch up a Sermon; let him not mistake the Lords Board for a shop-board. No, let not every man as he list venter to be a Watchman, or meddle with a Watchmans charge. Surely, if this be suffered we shall all suffer; God will never take it at our hands. He quarrelled once that the meanest or lowest of the people were made Priests by *Jeroboams*, though the truth is, that service was only for Calves, or at the best but golden Calves. What is it then for the meanest of the People to make themselves Ministers of God? nay, not themselves neither; Ministers of God they will be; yet neither so made by God nor man, 'tis easie then to guesse from whence they come, and by what spirit they are led. These are not *Vigils*, but *Noctambulones*, disturbers of the Watch, not Watchmen: These are not led by the spirit, but scared with spirits: Like the seven sons of *Sceva*, that without Commission would conjure out evill spirits *&c.*

Act. 19.13,14. Cognoscis me? Cognosco te primo genitum Satanæ, Irenæus adv. Hæres. l.3.

J: *Sir, your Testimony is so full, that I cannot see what can be spoken more fully, more convincingly; yet that we may leave our Gifted Brethren without excuse, if there be any more evidence call on.*

Cr: My Lord, Here's Reverend Dr. *Seaman* attends the Court to give in his evidence against the Prisoner at the Bar.

J *Sir. Look I pray you on the Prisoner at the Bar, do you know him?*

Dr. Sea: Yes my Lord, I know him very well, I will not say to him, as *Polycarp* did to *Marcion* the Heretick, who meeting him, and asking him, whither he knew him? answered, I know that thou art the devils first born. What my judgement is I have fully declared in my *Diat. Prop* 4. where I tel them that the practise of those in these days, who commonly Preach, & receive maintenance for so doing, refusing or neglecting to be ordained, is not to be justified by Scripture, or by the doctrine of, or approved example in any of the reformed Churches; but forbidden in their books of Discipline, and condemned by their Divines, as the opinion, and practise of *Anabaptists*, *Libertines*, *Arminians*, and *Socinians:* and for clearing of this, he cites many Authors.

Prisf. My Lord these are Presbyterians and ridgid men, and therefore I except against their Testimony.

Jud: Had they been Sectaries, or some *Ignis fatuus*, some new-light-men, you might justly have excepted against them; but since they are (as you say) Presbyterians that is, men that stand for Government, yea that Government which all reformed Churches practise, and would have Order in the Church of God, their testimony is so much the more solid & valid.

2 Whereas

2 Whereas you call them ridgid men, it doth not appear by their ſpeeches; they ſpeak the words of ſobriety and truth: but the truth is, he that deals with ſuch ridgid ſharpe Thorns as ſome of you are, had need to be fenced with Iron, and the ſtaffe of a Spear, 1 Sam. 23. 6, 7.

But yet that I may leave no ſtone untumed, nor any means unattempted to convince you, I ſhall produce the teſtimonies of more moderate men, and ſome of them of your own way.

1 Hear what reverend Mr. *Greenhill* ſaith, in his elaborate Lect. on *Ezek.* 2. 3, *p.* 228, 229.

Chriſt hath given Paſtors, Teachers, Elders, Deacons, to be ſtanding Officers in the Church, and their Callings we acknowledge holy and lawfull; but all others are of humane inſtitution, and ſo unholy and unwholſome for the Church. Again, he gives gifts and graces to men, and then ſends them; The Spirit entred into *Ezekiel*, and then *I ſend thee*: he hath the power of ſending; it depends on his will, and that is ſacred; he would not put in an inſufficient or corrupt man upon any terms: and therefore he hath ſet Rules and Laws to ſhew what men he would have in thoſe holy Functions, &c. Again, in his Lect. on *Ezekiel.* 13. 2, 6. *p.* 510. Some prophecy on their own meer motion, they are prophets becauſe they will be Prophets; and they propheſie, becauſe they will Propheſie: they have no Call to the Office, but their wils, they thruſt themſelves upon it. 2. The things they propheſie is their own, what their luſts, fancies, affections, carnall reaſon ſuggeſt to them, &c p. 527. True Prophets had two things. 1. The gift of Propheſie. 2. A Call to exerciſe their Gift. Such as want both theſe the Lord ſends not. He gives ſix Reaſons againſt ſuch p. 536. 1 They abuſe Gods Name and Authority, ſaying the Lord ſent them; If any man ſhould abuſe the name of a Prince or Parliament, and ſay, they ſent them to ſpeak or do any thing, and they did not; what injury were this unto them, how would they take it? much more is it a wrong to the Lord, who is greater then they, &c.

Jud: This is full and to the purpoſe indeed.

Cr: *My Lord, heres yet Reverend Mr.* Brinſly *attends the Court to give in his evidence againſt this ſpirituall Felon.*

Jud. What can you ſay againſt the Priſoner at the Bar.

Mr. Brin. My Lord, I have publickly teſtified againſt ſuch private perſons, Teaching-Brethren (as they are called) I dare give no allowance to the publique exerciſe of their gift (as they call it) for which I know no warrant that they have either from God or man, unleſſe it be in caſe of neceſſity, which (bleſſed be God) is not our caſe. *A Looking glaſs for good women* p. 21, & 26.

Again private Chriſtians how great ſoever their abilities be, yet may not

exercise their gifts in a publique way to the publique edification of the Church; much lesse may they intermeddle with the Government of the Church. What can be more fully said to this point?

J: *Have you any more Evidence? Yes, my* L. we have one more, and that is judicious M. *Cotton.*

Pris: My Lord, he's a *New-England* man, and is of our Judgement, (*viz.*) That all gifted-Brethren may preach.

J: *Call in Mr.* Cotton: Vous avez *Mr.* Cotton: *Do you approve of these mens Preaching? Speak out I pray you that we may hear you.*

Mr. Cotton: My Lord, I have fully declared my judgement against it, in my Treatise called the *Keyes of the Kingdome*, p. 20. where I speak thus: Though all might Prophesie (in the Church of *Corinth*, as having extraordinary gifts for it) yet the like liberty is not allowed to them that want the like gifts. In the Church of *Israel* none besides the Priests and Levites did ordinarily Prophesie, either in the Temple or in the Synagogues, unlesse they were either furnished with extraordinary gifts of Prophesie, (as the Prophets of *Israel* were) or were set apart and trained up to prepare for such a calling. When *Amos* was forbidden by the high-Priest of *Bethel*, to prophesie at *Bethel*, *Amos* doth not alledge nor plead the liberty of an *Israelite* to prophesie in the holy Assemblies, but alledgeth only his extraordinary Calling, *Amos* 7 14 15.

J: *Here's Evidence sufficient.* Lay-Prophet *thou seest thy self condemned both by God, Man; by Friend, and Foe; and therefore now I shall proceed to passe Sentence on thee.*

Cryer: My Lord, we desire your patience to heare one witnesse more and then we have done.

J: *Who is that?*

C: 'Tis learned Mr. *Ainsworth.*

P: My Lord he is a rigid Separatist and one of our way.

J: *His testimony will be the stronger against you. What can you say, Mr.* Aynsworth, *against the prisoner at the Bar?*

Ayn: My Lord, I cannot more fitly compare him, then to *Korah, Dathan*, and *Abiram.*

J: *Why, what did they?*

A. Numb. 16.3. The presumption of their own holinesse, brought them to ambition and affectation of the Priest-hood, an honour which no man should take to himselfe but he that is called of God, as *Aaron* was. *Heb.* 5.4. Againe on *v.*10, To usurp, affect, or seek this Office of Priest-hood without the calling of God, was a great sin against divine Order and Authority, severely punished here in *Korah* and his company.

Cr: Yet

Cr: Yet my Lord, we have one more *ex abundanti*, that ſtands behind the Curtaine, if your Lordſhip will have the patience to hear him.

J: *Who is that?*

Cr: My Lord, 'tis the Councel of *Trent Seſſ: 23. cap. 4. Synodus decernit eos, &c.* The Synod doth decree that thoſe who are called only by the people, or have raſhly called themſelves, are no Miniſters of the Church but Theeves and Robbers.

J: *You have produced ſufficient Teſtimony already, and therefore this is ſuperfluous, yet that the priſoner may ſee we do him no wrong, let us ſee whither you have called a full Jury.*

Cr: My Lord, if pleaſe you we'll call them over.

J: *Do ſo.*

Cr: Anſwer to your Names. *Reformed Churches*, one; *Calvin*, two; *Zanchy*, three; *Apollonius*, foure; *Perkins*, five; *Hilderſham*, ſix; Dr. *Love*, ſeven; Dr. *Seaman*, eight; Mr. *Greenhill*, nine; Mr. *Brinſly* ten; Mr. *Cotten*, eleven; Mr. *Aynſworth*, twelve: Good men and true.

Priſ: Good my Lord, ſhew mercy to me, for I am a SAINT, I and my fraternity are high attainers, men of a choyce anoynting, the godly party, the ſpirituall people; the cloſe walking people, the precious people, the new *Jeruſalem*, the meek and quiet of the earth &c. therefore I beſeech you give us Liberty and a Tolleration. V. Del Serm. *Iſay* p. 12.

J: *What? Saints? and yet walke contrary to the Rule of Sanctity. Saints? without Sanctification. Saints? and lye, ſwear, curſe, and blaſpheme. Saints? and be drunken Saints? and Whoremaſters, Adulterers; And Saints? and yet deny the Scripture, Trinity, Sabboth, Ordinances, Magiſtracy, Miniſtery, &c. if theſe be Saints, Hel is ful of ſuch Saints. Theſe be Saints in name, but Devills indeed; Saints by profeſſion, Satans in their converſation*, they call themſelves Jewes but are not ſo, but are of the Synagogue of Satan, *Rev.* 3. 9. *and if theſe be Saints, who are Sathans? If theſe be Chriſts, who are Antichriſts? If theſe be* Jeruſalem, *who are* Babylon?

Fideles ſe ſpondent, ut fidelibus opportunius nocerent, hi inviſi terræ & cœlo: utriq; injecere manus, impii in Deum, temperarii in Sancta, Seditioſi in invicem, æmuli in vicinos, inhumani in extraneos; quos neminem amantes, amat nemo, & cum timeri affectant ab omnibus: omnes timeant neceſſe eſt. Hi ſunt qui ſubeſſe non ſuſtinent; præeſſe, non norunt; ſuperioribus infideles, interioribus importabiles. Docuerunt lignua m ſuamgrandia loqui, cum operentur exigua. *Bern. l.* 4. *de conſid.* p. 278.

2 *How dare you call your ſelves Saints? and were you Saints indeed you durſt not call your ſelves ſo,* Solomon *the wiſeſt of men ſayes,* Prov. 27. 2. Let another mans mouth praiſe thee, and not thine owne; *theſe Termes and Titles which you give your ſelves ſavour of ſpirituall pride,*

and are not so seeemly in your own mouthes. Aaron *indeed is called the Saint of the Lord,* Ps. 106.16. *But tis* David, *not* Aaron *thats calls himselfe so. The language of Saints indeed, is more meeke, and modest, they are conscious to themselves of so much corruption, siu, rebellion and unholinesse in their natures, that they must needs be little and low in their own eies. Hence* David *esteemes himselfe a worm. The Prodigall desires to be but as an hired servant, the Publican dares not lift up his eies to heaven.* John Baptist *is content to decrease, so Christ may increase,* Paul *esteemeth himself the cheifest of sinners, and least of Saints. In a word, to boast of Sanctity, when we abound in Iniquity, is an aggravation of our sin; and we are so much the worse, as we thinke our selves the better; hence the Lord was angry with* Judah *for boasting of her innocency, when she was full of crueltie, and threatens to plead with her for it.* Jer. 2.34,35,37. *and that he had rejected her confidences, and she should not prosper in them.*

3 *Whereas you desire a Tolleration, you must know, that God cannot indure tollerations of intollerable errors: He blames the Church of* Thiatira Rev. 2.20. *for tollerating such Teachers as did seduce his people. Hear what Mr.* Perkins *saith, Every man is not to be left to his own conscience, to teach and hold what doctrine he will: but all such men or women as teach erroneous doctrines, by the Governors of the Church are to be restrained. Tis a grievous fault in any Church, not to restrain the authors and maintainers of Sects and false doctrines and of opinions which stand not with the truth of Gods Word, &c.*

C: My Lord, the Jury here attends the Court to give up their virdict against the prisoner at the Bar. J: *Is he guilty, or not guilty?*

Jur: He is guilty my Lord, and therefore we shal now crave justice against him. J: *What would you have done to him?*

Jur: My Lord, some of them offend through weaknesse and are *Seduced,* these we would have burnt. How? with the fire of Love: these are to be pittyed, prayed for, admonished, and all good means used to win them.

2 Others offend through wilfulnesse, and are *Seducers*; who though they be convinced, yet will not be convinced; but walk turbulently, disorderly, troubling both Church and State with their errors: These we would have more severely dealt withall.

J: *You have said well, and therefore I shall now proceed to Sentence.*

Lay-Prophet. *Thou hast been indicted by the name of* Lay-Prophet, *for bringing disorder and Confusion into the Church of God; thou hast been found Guilty, and are Condemned both by God and Man; by all Reformed Churches; by learned and judicious Divines, both Forraign and Domestick; both old and new, friends and foes: and therefore I adjudge thee to perpetuall silence, that thou no more disturb the peace of this Church and State, lest Justice do arrest thee.*

Semetipsos extollunt, perfectos vocantes, & Semina electionis. Irenæus. adver. Hær. p. 9. Brinsly *Antid. ag. blasph,* p. 22. *Ed. Gang. part.* 2 p. 144. *par.* 3. p. 185. Laus proprio sordescit in ore. *These brags, are dregs:* Hæc ego feci facio fæces. Lu. Sum peccatorum maximus inquit Apostolorum non minimus.

Paul *in his own esteem was not only* ἐλάκιστος minimus, *but* ἐλακιστότερος minimior, infirmior infirmo, minor minimo *A Lap.*

Multa fera ingenia putant unum hoc esse beate vivere, non coerceri legibus, ordine, disciplinâ, tanquam carcere; sed liberè vagari & cupiditatibus obsequi sine frærio. *Mel. V, Ru herf. ag. Tollerat.* p. 298, 299.

Igne charitatis comburen sunt comburundi, *Luth.*

D. Cheynel, *on the Trin.* p 463. & c. M. *Leigh Treat. of Divinity.* Prologon. in fine, Rutherf. *ag. Tollerat.* p. 383. Sharpius loci com. p 985, Edw. *ag. Tollerat,* p. 62, 66, 189, *and* 215.

Diluuntur

Diluuntur Sophiſmata:

OR,

An Anſwer to all the Cavils, Scruples, Scriptures, Objections and Arguments, which are brought in defence of *Lay Preachers.*

The firſt Objection.

GEN. 18. 19. *The Lord commends* Abraham *for teaching his Family*: Ergo, *Private perſons may be Preachers:* (This was a long Cutlers Argument; and 'tis like their Logick.)

Mala cauſa argumentis pejoribus patrocinatur.

Anſw. The Anſwer is eaſie: 'tis one thing to inſtruct ones Family, and another thing to Preach: a private Perſon that hath Gifts, may uſe them in the teaching of his Family the way of the Lord, (as *Abraham* did) becauſe he is commanded ſo to doe; but he hath no command for Preaching. This is all that can be gathered out of this place, as appeares by our large Annotations on the place. That which is here ſaid of *Abraham*, ſhould be done by every Father of a Family, who is ſo Religious to order his Houſhold, as to make it like unto a Church, &c.

2 Should we grant that *Abraham* did teach publickly, yet it will not be any advantage to you; for *Abraham* was one of the Patriarchs, and ſo was called by God immediately; for the Patriarchs were the Prophets and Teachers of their age, and the Lord for that end prolonged their lives, that they might be lights of the Word. Beſides, *Abraham* is expreſly called a Prophet, *Gen.* 20. 7. Which title is never given to a meere private man, in all the Scripture, but only to one in office.

Abraham *was a King, a Prieſt, a Prophet in his owne Family.* Dr Cheynel Ser. on Gen. 18 p. 1. 1. Bullinger. de functi. Epiſcop. l. 2. c. 1. in hiſt. p. 67.

Nowlet's ſee how this hangs together: Becauſe *Abraham* (who was a man that had ſingular familiarity with God, was a Patriarch, a Prophet, and one immediately called by God) did teach: Therefore, every Naylor,

Probatur hoc non acumine ingenii, sed ensis.

Taylor, Cutler, and Artificer, &c. that is neither Patriarch, Prophet, nor hath any Call either Mediate, or Immediate, may be a Preacher.

The second Objection.

Vide *Robinson* against *Yates* p. 34, &c. *Ainsworth* on *Numb.* 11. 25. Subterfugere conantes illud onus, in lucem protracti fuerunt per figurum, miraculosum, atque ita ad illud munus vocati atq; constituti sunt, *Piscat.* fuit donum temporale. V. *Calv. in loc.*

From Numb. 11. 25. to 30. Eldad *and* Medad *Prophesied*; *and* Moses *wisheth that all the Lords people were Prophets:* Ergo, *All that have Gifts may Prophesie, and Preach.*

Answ. 1. If the prophesying of the seventy Elders were extraordinary, then it will not any way help you, who are to walk in an ordinary way; but that their prophesying (what ever it were) was extraordinary, is confest on all sides; even Mr. *Robinson* grants it: and Mr. *Ainsworth* acknowledgeth it to have been a temporary Gift and Miracle, for confirmation of their Office, and continued but for that day, as *Sauls* did, 1 *Sam.* 10. 6. 11. So then they prophesied by an extraordinary instinct and impulsion of the Spirit, who both Gifted them and Called them.

Now let our gifted-Artificers shew us how they are endowed (as these were) with an extraordinary Spirit of Prophesie, and we shall be so farre from envying them, that we shall gladly heare them. But alas, we finde that instead of an extraordinary Spirit of Prophesie, they are led by an ordinary spirit of delusion, &c.

a Spiritum eundem quo Mosen repleverat ad mensuram, etiam impartitur primoribus, quo sint rebus gerendis in populo aptiores, & Mosi fideius adsistant in gubernaculo tantæ multitudinis. *Pellican*, in loc.

2 The Spirit of Prophesie here spoken of, was a Spirit of Government, as appeares by the context, *vers.* 16, 17. *Moses* being not able to beare the burthen of Government alone, the Lord sends him helpers, seventy Elders, men furnished with his Spirit; these the Lord Calls extraordinarily to assist *Moses* in the work of Government: hence the Lord takes off [a] the Spirit of *Moses*, and gives to these seventy Judges; *i. e.* the Lord gave the same Spirit of wisdome and judgement to them, as he did to *Moses*: This done they Prophesie, *vers.* 25. *id est*, they publish Gods praises, and have a Spirit of government put upon them, whereby they utter prudential things concerning the government of the people: for, [b] as an acute Commentator observes, they Prophesied, *nec prædicendo, nec prædicando*; but by uttering grave and wise sentences. Apothegms or Counsels (as *Moses* did) concerning the publick affaires of *Israel*; by political and prudential speaking of things appertayning to Government: So that this is not meant of salvifical teaching others, but a political discoursing unto others: Thus he.

b Eos Prophetasse, aliquid de eo quod pertinebat ad gubernationem populi & ex instinctu Dei, laudes Dei celebrabant. *A Lap.*

This

This Spirit of Propheſie did include five things, as *a Lapide* obſerves: 1 *Prudentiam regendi.* 2 *Doctrinam & conſilium ad dubia tam juris & juſtitiæ, quam ceremoniarum & religionis, aliaque qualibet reſolvenda.* 3 *Occultorum cognitionem ad decidendas lites & cauſas occultas.* 4 *Propriæ futurorum prænotionem, ad ea vel accerſenda, vel præcavenda & arcenda a populo.* 5 *Dei laudes & hymnos, ut* Saul *dicitur Prophetaſſe, cum quaſi Enthuſiaſmo actus Dei laudes cecinit.* 1 Sam. 10.

Prophetarunt, *i. e.* dictante Spiritu S. laudes Dei divinis verbis enunciarunt.

3 *Moſes* his wiſh is not that all might Preach; but that God would give his People his Spirit, that they might be able to rule; *q. d.* Oh that the Lords People had a Spirit of Government put upon them, that ſo they might know how to behave themſelves towards their God, and towards thoſe ſeventy Elders which the Lord had extraordinarily deſigned for that purpoſe! Neither doth he ſimply deſire that all might Propheſie, but that all were Prophets, *i. e.* gifted and called for ſuch imployment: ſo that his wiſh implyes that none might Propheſie till they are Prophets and men in Office; ſo that this place, take it which way you pleaſe, makes againſt Lay-mens Preaching. As firſt, becauſe thoſe that were called extraordinarily, did Propheſie, *Ergo*, Such as are not called ordinarily may Preach. Secondly, Becauſe the Lord gave a Spirit of Government to theſe ſeventy, that they might be able to utter Prudentiall ſayings, *Ergo*, Artificers may preach. Thirdly, Becauſe *Moſes* wiſheth that all the Lords people were Prophets, *i. e.* men in office, and ſo might Propheſie, *Ergo*, Lay-men who never were called to be Prophets, might Propheſie, &c. Theſe things hang together *tanquam arena ſine calce*, like ropes of ſand; and come as neare together as St. *Germans* Lips, which were nine miles aſunder.

Vide *Rutherf.* *Due right of Presb.* p. 281, 282. Prophetare de rebus arcanis & ſublimibus, Divine, ſeu magnifice diſſerere; quâ facultate à Deo extraordinarie donati fuerunt ad tempus ſeniores 70. Numer. 11. & *Saul & Reuuel* in verbo Prophetare.

The third Objection.

From. 2 Chron. 17. 7, 8, 9. *and* 2 Chron. 19. 6. *to* 11. *&* 29. 45, &c. *Here* (ſaith Mr. *Robinſon* againſt *Yates*, p. 38.) *are moſt pithy and excellent Sermons of King* Jehoſaphat *and* Hezekiah, *both to the Judges and the Levites. Beſides he ſent his Princes to teach in the Cities of Judah. Now if* Jehoſaphat *and his Princes taught,* (*who were not men in Office*) *then private gifted perſons may alſo teach, though they be not called, nor in office.*

Anſw. I ſhall white two walls with one Bruſh, and anſwer to both theſe Objections under one head.

Una fidelia duos parietes dealbabo.

1 *A.* As I did before, *pag.* 5. diſtinguiſh of Preaching, ſo I muſt now of Teaching.

Teaching in Scripture is taken two wayes. 1. Sometimes largely for a Fathers teaching of his Children, a Master his Servants: thus *Gen.* 18. 19. *Abraham* teacheth his Family, and the Lord commands Fathers to teach their Children, *Deut.* 4. 10. & 6. 7. & 11. 19. Thus Kings and Princes are to teach their inferiours, by quickning them, and exhorting them to doe their Duties in their places, thus Judges at an Assize exhort both Pastors and People to live quietly and Godlily in their particular callings; yet this is no preaching properly so called: for all Teaching is not Preaching; [b] a Master teacheth his Schollar, and a Father his Childe, yet doth not preach. Thus *Jehoshaphat* makes a generall exhortation to the Judges and Levites, to be faithfull in the discharge of their Places as Judges on the Bench use to doe, yet this is not Preaching, neither is it so called: read but the Text, and it will cleare it selfe, 2 *Chron.* 19. 6, 7. *Jehoshaphat* first exhorts the Judges to be impartiall and sincere *ver.* 8, 9, 10. He exhorts the Levites to fidelity and sincerity; to this end he sets up a Presbytery and appeales, *v.* 10, 11. For in *Jerusalem* they had a high State or Councell of *Sanedrim*, to which all appeals were made from inferiour Courts, and to which all causes of difficulty were referred, both for Ecclesiasticall and Civill affaires: a notable place against Independency.

[b] Duo cum faciunt idem, non est idem. Principes, non usurpiunt sibi functionem alienam, sed ideò Sacerdotibus & Levitis adjungit viros politicos ut major esset eorum authoritas, &c. *Lavater in loco.*

Thus did the Princes teach: they did not take upon them to be expounders of the Law, or usurp the Priests Office; they did not preach Sermon-wise, or in the same manner as the Levites did: else why doth *Jehoshaphat* send Levites to teach the Word of the Lord, if the Princes might or could have supplyed their Office?

2 Take Teaching strictly for a Pastorall act, and so none but Priests, Levites, and Prophets may Teach: and thus the Levites are said to Teach, *v.* 8, 9. And they *i. e.* the Priests and Levites, which *Jehoshaphat* sent, taught the people; How? Not as the Princes in a generall exhortation, but *v.* 9. they have the Book of the Law of the Lord with them; It they expound, and out of it they teach the people: And see two excellent fruits and effects of their Teaching, *v.* 10. *The feare of the Lord fell upon all the Kingdomes round about, so that they made no Warre against Jehoshaphat.* O that Magistrates would promote the Ministery! this would be a meanes to preserve our Peace, and free us from the feare of Enemies. 2. Exalting and incouraging a faithfull Ministery, is a means to blesse and increase our temporals, *v.* 12. *And* Jehoshaphat *waxed great exceedingly, and built Castles, and Cities of stone: he had Riches in abundance.*

If Kings and Princes might be Pastors and Teachers, they should be Popes to carry both Swords temporall, and Spirituall, Ruth. *We may not so expound Scripture, as to make it contradict it selfe, or to confound distinct callings.* Amicæ semper Scripturarum lites.

We must distinguish between Regall Teaching and Ministeriall Teaching

ing. Kings teach in a civill, coactive, commanding way: but Paſtors in a miniſteriall Paſtorall way, as men in Office.

3 The Princes teach *Efficienter, i.e.* by cauſing the Levites to do their duty. He ſet Princes to teach, *i.e.* to ſee the people taught, ſaith a Reverend Divine: but not *Formaliter* they taught not by themſelves in their own perſons (for Magiſtracy and Miniſtery are two diſtinct Callings, and have diſtinct duties, upon which there muſt be no incroachments; yet one may be helpfull to another, *in ſuo genere* for the good of both) but by the Levites who expound the Law, the Princes onely accompanied them, and by their civill authority did countenance and aſſiſt them in preaching: now 'tis a rule *Quod quis per alium facit id per ſe facere videtur*; What I command my ſervant to do, I am ſaid to do my ſelfe. So Chriſt is ſaid to baptize but 'twas by his Diſciples; for he baptized none himſelfe, *Joh.* 4.1. Hence *Junius in loc.* reads it thus: *Shalac leſaran*; *Miſit cum præfectis ſuis Levitas ad docendum: Jehoſaphat* ſent with his Princes Levites to teach; he ſent them to take care that the Levites ſhould do their Office in that time of Apoſtacy.

Hildersham *on* Joh. 4. p. 247. V. *Large Annot. on* Bible. Principium illorum officium non erat docere: ſed id intelligendum eſt de procuratione docendi quâ procurabant ut docerent Levitæ, ſuâ preſentiâ authoritatem illis conciliantes apud populum, eumque ad illos audiendos cohortantes. *Piſcat. in loc.* V. *Rutherf. Due Right of p.* 282, &c.

4 I anſwer by way of Conceſſion; *Duto, ſed non conceſſo*: ſuppoſe we ſhould give you that which we do not grant you; *viz.* That the Princes did Preach; yet here's a vaſt difference between them and our gifted-brethren; for,

1 Theſe Princes were ſent to teach, by the Magiſtrates command, but our *Jehoſaphats* have by many Acts and Ordinances prohibited our gifted-Brethrens preaching.

2 Theſe were Princes, and ſo men of choyce breeding, of rare abilities, able to teach: what is this to our Naylors, Taylors, &c. who have no ſuch breeding nor abilities.

3 They had Levites to joyn with them, who were men in Office: But you (many of you) ſcorn at Miniſters, nick-name them, and revile them, as Antichriſtian, Baal-Prieſts, Legaliſts, Troublers of Iſrael, their Calling Anti-chriſtian, and their maintenance Antichriſtian &c. here's *convitiorum plauſtra*, whole loads. Let ſuch know that Chriſt takes the indignities done to his Embaſſadors as done to himſelfe: *He that diſpiſeth you, diſpiſeth me*: We are often commanded to love our Miniſters, yea to have them in ſingular love, to count them worthy of double honor, not to rebuke an Elder, but to intreat him as a father, 1 *Tim.* 5.1. And the Lord gives a ſpecial caveat, that *we take heed that we forſake not the Levite as long as we live upon the Earth*, Deu: 12. 19. How contrary to theſe Precepts do many in our times walk, who hate not ſo much the perſon as the Function; and raile upon us not for perſonall failings, but becauſe we

Illud Chriſti Miniſterium, quantumvis humile & abjectũ humano judicio, illuſtri gloriâ tandem fulgebit. *Rollec.* V. Rathband. *againſt Separat.* p. 68. V. Colliers *blaſphemus books against both Trinity & Miniſtery.*

are Miniſters: Let ſuch learn of thoſe Princes to countenance and aſſiſt the Levites, if they would proſper.

V. Jacksons Annot. in loc.

4 Admit they did Preach, yet 'twas but once, and that in a time of extraordinary reformation, when the Church was in a collapſed condition, and the People fell to Idolatry.

Now let's gather up all, and ſee what wild concluſions our oppoſites draw from hence.

1 Becauſe Kings and Judges may exhort Magiſtrates and Miniſters to do their duties. *Ergo*, Lay-men may Preach.

2 Becauſe Princes go with the Levites, to countenance and aſſiſt them *Ergo*, Gifted brethren may go againſt Levites, to ruin and overthrow them.

3 Becauſe Princes teach in a collapſed Church, when the People were fallen to Idolatry, *Ergo*, Lay-Prophets may teach in a conſtituted Church, where all the rags and reliques of Idolatry are ruined.

Theſe are Arguments *à baculo ad angulum*: Becauſe my ſtaffe ſtands in the corner, *Ergo*, 'twill rain to morrow, &c.

The fourth Objection.

From 1 Sam. 10.5,6. Saul *did Propheſie and his ſervants did Propheſie*, 1 Sam. 19.20,21.

Anſ. This was extraordinary, as being a ſupernaturall work of the Spirit, and not an Office: *Saul* by the inſtinct of the Spirit praiſeth God, and thereby was confirmed in his Kingly Calling; and for confirmation of him in that Office the Spirit of the Lord came upon him; and ſo his ſervants for a time were tranſported with divine raptures, as in an extaſie, and joyned with the ſons of the Prophets in praiſing God with Pſalmes and Songs, and ſpeaking of Divine matters; and were ſo tranſported with a Spirit of Propheſie, like the Prophets, that they forgot their buſineſſe, which was, to take *David*.

V. Jackſon in 1 Sam. 10.5. V. A Lap in 1 Cor. 14. 1. *Prophecy is threefold.* 1 *Foretelling things to come: thats ceaſed.* 2 *Preaching. & Expounding Scripture.* 1 Cor. 14.3,4. 3 *Any publiſhing Gods praiſes,* 1 Chro. 25.1,3. *So here,* afflatu Dei hymnos canunt, *A Lap.*

Here's no Preaching to others, no uſurping the Levites Office; but all extraordinary and temporary; which makes nothing for your uſurped Ordinary Teaching. *Fuiſſe extraordinarium illud Prophetiæ donum in Saule, certum eſt*, Calv. in loc.

The fifth Objection.

The example of Eliſha *called from the Plough*, 1 Kings 19.19. *And* Amos (chap. 7.14,15.) *from the Stalls.*

Anſw. Theſe were called extraordinarily, and ſhewed it by their ex-

extraordinary gifts in the discharge of their places and * Callings; and therfore *Amos* when he was forbid to preach, doth not plead that he was a Gifted-man, but pleades and proves his extraordinary Call, and that he was sent of God to Preach his Word, Amos 7.15. *The Lord took me as I followed the Flocke, and bid me goe Propheſie; I did not run on my owne Head, nor Call my ſelfe, but the Lord gave me my Commiſſion. Quæ à Deo fiunt extraordinum, admirari debemus non ſemper imitari* P. Martyr.

V. Mayer in loc. Extraordinarium non facit regulam communem. Lucan loci, p. 340, &c. V. Owen Duty of Paſtors and People, p. 33, 34, &c.

A ſixth Objection.

Joe. 2. 28. *Where the Lord promiſeth in the Goſpell times to poure out his ſpirit upon all fleſh, and their ſons and daughters ſhall propheſie &c.* And *Iſa.* 54, 13. *All thy children ſhall be taught of God*, Jer. 31. 33, 34. Joh. 6. 45.

Anſw. The Scripture is the beſt interpreter of it ſelfe; and one place, compared helps to illuſtrate another: if we look into *Act.* 2. 16, 17, 18. it will illuſtrate this place; there *Luke* applies this Text in *Joel* to the days of the Meſſiah, when Chriſt ſhould poure out his Spirit abundantly, and that upon all ſorts of People, without diſtinction of Nations; or conditions of perſons, be they never ſo mean, never ſo low and contemptible, be they ſons or ſervants, male or female, bond or free, rich or poor, Jewes or Gentiles: *Yet I will pour on them*, ſaith God, *and that abundantly*, not only *Dona gratis data*, common gifts, as the gift of Tongues and Languages, the gift of working Miracles, the Spirit of Prophecy and Divine revelation, whereby they ſhal be able *ex tempore*, without ſtudy to expound prophetick Scripture, and foretell things to come, as *Agabas* did, and the four daughters of *Philip*; *Their old men by divine Dreams ſhould foretell things to come, and their young men ſhould ſee Divine and Propheticke Viſions, &c. Acts* 19. 6. & 21. 9. 1 *Corinth.* 14.

Optimus interpres ſcripturæ eſt ſcriptura. Prophetia hic donum linguarum, aliaque SS. chariſmata ſignificat. *A Lap.*

Loquitur hîc Propheta non de publico munere docendi, quia Prophetas vocat, etiam qui non erant vocati ad docendi munus, ſed prædicti erant tantâ doctrinæ luce ut poſſint Prophetis conferri. *Calv. in loc.* Loquitur Hyperbolicè & comparativè, non præciſè affirmat omnes fore participes hujus doni ſed reſpectu veteris eccleſiæ hoc donum fore quaſi publicum. *idem.*

But I will alſo give them *Dona gratum facientia*, my ſpeciall Grace as the Spirit of illumination, Sanctification, Regeneration, Faith, Love, Obedience; I will teach all Beleevers, all my Elect, of what Age, Sex or condition ſoever, this precious or more excellent way.

This Promiſe was fullfilled initially, and in part, * *Acts* 2. 11, 17. when at the Feaſt of *Penticoſt*, Chriſt did pour out the ſpirit abundantly on

* *See this more fully cleared in that clear little Tract. Antid. againſt Lay-preach.* p. 22.

on the Apoſtles, and they ſpake variety of Languages; but its now fulfilled in all the elect, to whom God gives his Spirit abundantly, yet with this difference; formerly, they had extraordinary gifts of the Spirit; but now, ordinary.

So then we ſee theſe words are only a promiſe, but no precept for Lay-preaching: Now to argue thus; Becauſe in the primitive times God endowed Beleevers with an extraordinary meaſure of the Spirit; ſo that they could Propheſie *ex tempore*, therefore men that now want this extraordinary gift may turn Preachers.

2 Becauſe the Lord promiſeth to bleſſe his People not only with temporall but ſpirituall bleſſings, *Ergo*, They muſt all Preach and uſe their gifts in publick.

3 Becauſe the Lord promiſeth to pour his Spirit on his handmaids (they did Propheſie and foretell things to come in the Primitive times) therefore women (who are forbidden, yet) now may Preach, &c. This is *Naylors* Logick, and ſmels very ſtrong of the Anvile.

Bartlet ag. Errors p. 46. &c.

As for theſe promiſes, *Jer.* 31. 34 &c. the ſum of them is but thus much *viz.* that in the dayes of the Goſpel, Gods people ſhall by his Spirit have a more full and clear underſtanding of divine Myſteries, that there ſhal not need ſo much labour in teaching them, as formerly with little fruit: for now they ſhall all be taught of God.

Allegations out of the New-Teſtament for Lay-Preaching, Anſwered.

The firſt Allegation.

Robinſon ag. Yates. p. 38.

FRom the example of Chriſt: If he diſputed in the Temple, and preached in the Synagogues without a Call; then Lay-men, that have gifts, may likewiſe preach without a Call: and this is the Argument of their *Achilles*; *If it were* (ſaith he) *the received order in* Iſrael *of old for men out of office, to ſpeak and teach in publicke, how was* Jeſus *the ſon of* Mary *admitted to diſpute in the Temple with the Doctors*, Luke 2. 42, 46. *and to teach and preach in the Synagogues ſo commonly as he did?* Matth. 9. 35. Luk. 4. 16 17.

Anſw. All Chriſts actions are not for our imitation; he did many things

things which we may not, cannot doe; we must live by Rules, and be led by them, and not follow any ones example against or besides the Rule; for that which was lawfull in Christ to doe, may be unlawfull in us.

Vivendum est legibus, non exemplis. Weems. Jewish Syn. part 1. p. 266.

2 'Tis true Christ disputed with the Doctors at twelve yeares old, but he did not preach to them. Disputing is one thing, and Preaching is another.

3 Christ was called extraordinarily, and sent by his Father to Preach glad tidings to the meek, *Joh.* 20. 21. *As my Father sent me:* (who sends our Lay-Prophets, I have told you before;) and the people tooke him for a Teacher sent of God; for it was a custome amongst the Jews, (as reverend *Diodate* on the place observes) that if any one did come to their Ecclesiasticall meetings, who was knowne to have some gift of understanding in the holy Scripture, which was read every Sabbath day *Act.* 13. 27. and 15. 21. they would intreat him to make them partakers of it for their common Edification. So that it appeares that the people took him for a Prophet, a famous Prophet.

Hoc prorsus extraordinarium fuit. *Beza Annot. Maj. in* 1 Cor. 14. 29. V. Beza *in loc.*

Joh. 3. 2. *we know that thou art a Teacher come from God, &c.*

Luke 4. 14. 15. *There went out a fame of him thorow all the Regions round about, and he taught in their Synagogues, being glorified of all, both for his Doctrine and his Miracles*; and this was the ground of that liberty granted him in the Synagogue.

Galilæi & alii, propter doctrinam & miracula cæperunt præclare, honorificè seu gloriosè de ipso sentire & loqui, magnam ipsi auctoritatem tribuere, ac cum reverentia in singulari honore ipsum habere. *Chemnit. in loc. &c.* p. 451. *V. A Lap. in Luc.* 4. 61. Stella *in Luc.* 4 p. 151.

Now let our Artificers and Lay-Prophets shew such a life, such Doctrine, such Miracles as Christ, and I know no man will envie their Teaching.

4 The Question still wil be, whether Christ taught publiquely before he was thirty, and before he was baptized, or after? The most received and approved opinion is, that he did not observe this custome of publick Preaching in the Synagogues, till the time of his Ministery, *Ioh.* 18. 20. This the Learned gather from *Luke* 4. 14 that Jesus (after his Baptism) returned in the power of the Spirit to preach in *Galilee*, ἐν δυνάμει, (*i.e.*) *in potentia, robore, vi spiritûs q. d. Iesus à baptizmo potenti impulsu Spiritûs S. reversus est in Galilæam, &c. â Lap.* And 'tis improbable that Christ would Preach all these Sermons from *Matth.* 4. to *Mat.* 13. before he entred on the Ministery (which they must grant that hold this opinion:) for he preached at *Capernaum* and *Galilee*, and the places adjacent, and after comes to *Nazareth*, *Mat.* 13. 54. *Luk.* 4. 16 he was bred there, and so his low and private kind of life being known to them, he comes last to them.

5 Let us grant it, that 'twas the practice of the Jewish Church to admit all gifted Artificers, &c. to preach; yet this corrupt and irregular

Rutherf. *Due right*, p. 286. Gal. 6. 16. τῷ κανόνι

gular practice of theirs, can be no president to us, who are to walke by Rule, and the Canon of the Word, and not by such disordered examples.

The second Allegation.

Robinsons Plea, p. 39.

Secondly, They alledge the example of the Apostles, *Mat.* 10. 1, 5, 6. who Preached before they were sent; and the 70. Disciples Preach, yet were not men in Office, *Luke* 10.

Immediatè à Christo vocati & missi fuerunt. Ravenel in verb. Apostol.

Answ. The Apostles were men in Office, and not Lay-preachers. 1 They had their Call from the first election of Christ. 2 They had Commission from him before his Resurrection: *Matth.* 10. 7. he gives them power; *v.* 5, 16. he sends them, and commands to goe. True, they had a larger Commission granted after Christs Resurrection; then 'tis *Goe to all Nations*, Matth. 28. 19. before 'twas, *Rather goe to the lost sheepe of the house of Israel*; they had a further confirmation after, and greater measure of Gods Spirit to lead them into all truth; As a Justice of peace may be put into Office, and yet receive a further confirmation; yea, and a greater meanes to performe his place.

See this point more fully debated by Reverend Mr. Rutherf. p. 287, &c. Joh. 42.

3 Christ calls them Apostles before his Resurrection, *Matth.* 10. 2. *Now the names of the twelve Apostles were these.*

4 The power of the Keyes was committed to them, both Doctrine and Discipline, *Joh.* 20. 23.

5 Which strikes the nayl dead, They had power to Baptize, which no man out of Office hath, our Brethren themselves being Judges.

2 That the 70. Disciples were Pastors in Office, is cleare, *Luk.* 10. Christ appointed other seventy also and sent them out: As he had before sent forth the twelve, now also he sends forth these, *and Satan falls like Lightning* before their powerfull Preaching, *v.* 17, 18. So that Christs appointing these was a designation to a publique Office, as the Originall signifies, a creating and ordering of them, as that pious and industrious Critick, to whom the Church of God oweth very much, hath well observed.

Αναδείκνυμι, designo, creo, & constituo, *Leigh.* *V.* Leigh's *Comment on* N. T. Luk. 10. 1 Rutherf. p. 292.

The third Allegation.

Object. They argue from the ignorance of the Apostles, thus; if the Apostles who were illiterate, simple men, (and some of them Fishermen) did preach; then Weavers, Naylers, Taylors, and Tinkers, though illiterate and simple men, and can neither write nor read, yet (having the

the Spirit,) now they may preach. This is independent Logick, and much in the mouth of our gifted Brethren.

Answ. 1. Though Christs Disciples were ignorant and illiterate when he called them, yet he gifted them before he sent them, they were induced with gifts from on high; taught by Christ, and by his Spirit; and indued with excellent gifts of Wisdome, Boldnesse, Utterance, &c. *Reperti rudes, non relicti tales.* He chose them unlearned, but he made them learned; He chose them weake, but he made them strong, and he fitted them for their worke, and made them other men, in so much that the Pharisees wondred at their boldnesse and abilities,

Erant rudes, & imperiti literarum: tamen Deus rudissimos quosq; excitare potest ad propheteandum: Quid enim fuit Saul, nisi agaso? Quid David, nisi opilio? quid Apostoli nisi piscatores? SS. non quærit instrumentum politū & paratum; si non est paratum, ille parat. *P. Martyr in* 1 *Sam.* 19.19. Christus delegit, quos expoliret. *Calv.*

2 They were called extraordinarily and immediately by Christ, and they shewed their extraordinary Call by their extraordinary Gifts. They taught infallibly, they could not erre in Doctrine, (though in their lives, they might and did:) They had a singular gift in expounding and interpreting Prophetick Scripture, they could worke Miracles to confirme their Doctrine, by imposition of hands they gave the Holy Ghost, *Acts* 19.6. If our gifted Brethren thinke the Apostles were but ordinary men like themselves, they betray their extraordinary ignorance.

Polan. Synt. l. 7. c. 11. mihi p. 3459.
Zegedin. loci. p. 203.
* Gal. 2. 14. V. Chemnit. Harmon. *in Matth.* 10. 1. *p.* 133 & 491. *and p.* 654 *and* 662.
Ravenel. in verbo Apostoli.

3 It doth not follow, that because Christ called illiterate men, therefore we may doe so too. For 1. Christ can call and fit men though illiterate, but we cannot do so. 2. Christ is a free agent, and may chuse what Instruments pleaseth him, so cannot wee. 3. they argue from a false ground, as if all Christs actions were for our imitation, whereas we must live by Rule, not by example, now the Rule is set in *Timothy* and *Titus* which requires many Qualifications which our Preaching Artificers want.

In exemplum minimè habere convenit, quod ab eo factum est, quasi hodie quinq; ordinandi sint Pastores, qui postea formandi sint ad exequendum munus suum. *Cal. Har. p.* 66. Peccatur falsâ hipothesi *Span. pars.* 2. *Dub* 74. *mihi p.* 353

4 They tell us how Christ called illiterate men, but they never tell us how he also called learned men, such as *Matthew, Nichodemus, Paul, Apollos*, &c. Now if we must call unlearned men, because Christ called such, then (*à fortiori,*) *&* κατὰ τὸ βέλτιον we must also call learned men because Christ called such.

Nec ideò tales elegit quasi inscitiam eruditioni præferret; uti phrenetici quidam sibi in suâ ignorantia applaudunt, seq; Apostolis putant eo propiores, quo magis literis abhorrent. Voluit initio contemptibiles eligere, ut eorum supercilium dejiceret qui cœlum indoctis patere non putant: sed deinde piscatoribus adjunxit Paulum collegam, qui à pueritia sedulo institutus fuerat. *Cal. Harm. p.* 66. *Chem. Harm. p.* 558, 559.

5 The Apostles preached in Churches that were planting, not in Churches planted, now that may be permitted at the plantation of a Church, which after the Rule is set, and the Church planted, may not be suffered, as I have fully proved before, *pag.* 5.

6 I Answer by way of retortion. If Christ did not bid all men promiscuously preach, but chose twelve Apostles and commanded them only to preach, then all men may not preach: But Christ chose twelve Apostles, and commanded them only to preach. *Ergo.*

Legere & scribere sciant, & saltem linguâ latinam intelligant *Concil. Trident. Sess.* 23. c. 4 & 17.

7 The Papists are a little wiser then these men, for they have decreed that none shall enter into their holy Orders, but first he must be able to write and read, and have a little Latine. But these are so full of the spirit, that without writing, reading, or Latine (which these Beasts esteem the language of the beast) they can do all things.

Elegit Christus humiliter natos, inhonoratos, illiteratos, ut quicquid magnum essent et facerent, ipse in iis esset & faceret. *Sal. contr. Arauit.*

Thus have I levelled this mountain, and made him plain, I will sum up all, that our Brethren may the better see their owne nakednesse. 1. Because the Apostles who at first were ignorant, yet after were singularly gifted by Christ, did preach, therefore such as are ignorant, and not so singularly gifted may preach. 2. Because the Apostles who were called extraordinarily, and did confirm their doctrin by Miracles did preach; therefore our Gifted Brethren who are not called ordinarily, neither can worke Miracles (but are rather a miracle themselves) may preach. 3. Because Christ did so, and so, *ergo*, we must doe so and so. 4. Because Christ chose learned men, as well as unlearned, *ergo*, we must chose only unlearned men. 5. Because the Apostles preached in unplanted Churches, *ergo*, these may preach in planted. 6. Because Christ chose twelve, *ergo*, we must chuse all. This their logick is like themselves. *Integro triennio Christus eos instituit, deinde SSancto donavit, quo magistro omnium gentium linguas callebant, scripturam omnem didicerant, omnemq; cœlestem philosophiam imbiberant*, Bulling.

Quid aliud est hoc, nisi glomerari in glomerabilia, & ista conjungere quæ nexum omnem fugiunt.

The fourth Allegation.

Obj. *The Scribes and Pharisees were not Pastors in Office, yet they Preached*, Ergo, *private-gifted Brethren may Preach.*

Qualis persona talis perizóma. Pharisæi, avari, ambitiosi, crudeles, cæci, Hipocritæ, hinc propter pravam doctrinam, pravos mores, prava studia, appellantur progenies viperarum *Rayner.*

Answ. You do well to rank your selves among Scribes and Pharisees; like Lettice, like Lips, *Rem acu tetigistis*; you have hit the nail on the head: since you can have no helpe from true Apostles, now you flee to

false

falſe ones. This is *Petitio principii*, a beggerly begging of that which is to be proved. Dicitur non probatur.

1 You muſt prove that the Scribes and Phariſees were not Paſtors in Office. So we did (ſay you) at the Diſputation, thus: All Prieſts were to be of the Tribe of *Levi*. But the Scribes and Phariſees were not of the Tribe of *Levi*: *Ergo*, they were not Prieſts, and ſo by conſequence not men in Office.

A. We deſire you to prove your *minor, viz.* That the Scribes and Phariſees were not of the Tribe of *Levi*; which you did, thus:

Paul was a Phariſee, but not of the Tribe of *Levi*: *Ergo* no Phariſees were of the Tribe of *Levi*.

A. We replyed, that this was but one particular inſtance, and ſo could not make a rule, no more then one Swallow can make a Spring: beſides, you were told, *A particulari ad univerſale non valet conſequentia*, becauſe one man is blind, *ergo*, all men are blind; becauſe one Lay-preacher is a Caviller, *ergo*, all are Cavillers; becauſe one naylng Preacher is ignorant, *ergo*, all are ignorant, *&c.* This was your Bakers Logick, and it ſavours of the Peel. Omnes prophetæ non fuerunt Levitæ. *Bulling. de Epiſcop. Inſtit. p. 2. c. 4. mihi p. 76.*

But to clear this doubt, I ſhal give you one place that plainly proves the Phariſees to be Prieſts and Levites, *Joh.* 2. 19. compared with *v.* 24. The Jews ſent Prieſts and Levites from *Hieruſalem*: and who were they? *v.* 24. *They that were ſent, were of the Phariſees.* So then you ſee they were Phariſees, yet of the Tribe of *Levi*. *Ezra* 7. 6. was a Scribe, yet of the Tribe of *Levi*. Multi ex Scribis & Phariſæis erant Sacerdotes vel Levitæ. *A Lap.*

2 Giving, though not granting, that they were not of the Tribe of *Levi*, yet that they were not bare gifted men, but Preachers in Office, is clear, *Mat.* 23. Per cathedram Meton. intelligit honorem, gradum, dignitatem, auctoritatem docendi & jubendi, quam apud Judæos habuit Moſes, quam Scribæ Moſe acceperint. *A Lap. Reynolds ag. Hart. p. 324.*

Secondly, They ſit in *Moſes* Chayr, (*i. e.*) had the ordinary Office of Teaching the people committed to them: they were Doctors of the Law; and Chriſt bids the people, Hear them.

3 The Prieſts were to be of the Tribe of *Levi*, but the Scribes and Phariſees were Prophets; and theſe might be of any Tribe, as *Jeremiah Elijah, Eliſha, Iſaiah, Amos*, and other extraordinary Prophets were.

The fifth Allegation.

Acts 7. Stephen *being a Deacon, and no Paſtor in Office, yet Preached*, Ergo, *un-officed men may preach.*

Answ. Wee must distinguish of Deacons: 1. Some were called extraordinarily, as *Phillip*, *Act.* 8. who was an Evangelist, *Acts* 21.8. hee was not selfe-called, but by a speciall Commission from the Spirit, he goes from *Jerusalem* to *Samaria*, and thence cal'ed by an Angel to instruct and baptize the Eunuch, An Angel calls *Phillip*, but these men want men and Angells to bring them in.

Diaconi bene fungentes Officio acquirunt libertatem & auctoritatem, ut homines etiam potentes non curent: sed liberè ea quæ fides Christi exigit, profiteantur, doceant, arguant & proficiant. *A Lap.*

2 Others were called Ordinarily, when by improving their talent the Church had experience of their industry, ability, and piety, they were promoted to be Pastors. 1 *Tim.*3.13. *They that have used the Office of a Deacon well, purchase to themselves a good degree*; that is, they make themselves fit and worthy to be promoted to higher degrees in the Churches service.

3 *Stephen's* was no Sermon, but being accused of blasphemy, he makes an Apologeticall Oration for himselfe, and a Confession of the Faith before his persecutors: and if this be preaching, then those women Martyrs in Queen *Maries* time, that did confesse and professe the Truth before their adversaries, were Preachers.

The fifth Allegation.

Robinson p. 46. &c.

Acts 8.4. *They that were scatter'd abroad went every where Preaching the Word.* Hence they gather that all that can, may Preach.

See more fully on this, T. Workman *against* Lay-preach. p. 9. 10. *Antidote*, p. 38. &c. Seaman Distrib. Preface.

These were not the Apostles (say they:) for *ver.* 1. They stayed at *Hierusalem*, *Ergo*, They were private Christians that did Preach. Hence the *Socinians* gather that Vocation and Ordination are needlesse; because they do not read that these were sent or ordained.

This is that ἐν μέρα, their *Argumentum decumanum*, *nodus decumanus*, their *Achilles invincibilis*, their strong hold, which being demolished they are left naked.

A. This is a *non sequitur*, Because they that were dispersed preached, *Ergo*, All that can, may Preach.

For, 1. It cannot be proved that all these dispersed were private men out of Office: *Phillip* was one of these scattered and dispersed ones, who was an *Evangelist*, *v.* 5. &c. Therefore they were not all private men: there were besides the Apostles, Prophets, Evangelists, and the seventy Disciples; they might be some of these, and not private professors.

Argumentum ab authoritate negante, sed non ab authoritate negativâ, valet in Theologicis. Ut, non meminit hujus rei Scriptura, ergo non est admittenda. *Prid.*

2 The Apostles might give them a Commission to Preach when they went thence, *Act.* 15.22,23.

Obj. *The Text doth not say so,*

A. Ab authoritate negativè, nihil concluditur. Arguments

crawn

drawn from ſilent authority, conclude nothing. We do not read of *Adams* Faith or Repentance; it doth not therefore follow that he had no Faith and Repentance. We do not read of his Sacrificing, obſerving the Sabbath, or performing any pious exerciſe; yet we cannot in the judgement of Charity conclude that he omitted theſe things. We read of no Parents that *Melchizedek* had; it doth not therefore follow he had none, &c.

3 Did not the Lord give them Commiſſion by immediate revelation, giving them the ſpirit of Propheſie, and ſo calling them extraordinarily, (as he did many in thoſe Primitive times?) This I thinke I can prove from the Text: and if ſo, you are gone: for extraordinary examples make no ordinary Rules. Though God permit the *Iſraelites* to rob the *Ægyptians*, yet I may not ſteal.

Extraordinariam vocationem non temerè damnant Apoſtoli, ſed ex effectis judicant. *Beza, Piſcat. Ruthert. Due Right* p. 293. &c.

1. I prove their extraordinary Call by the Extraordinary effects of their Preaching, *Acts* 11. 21. *And the Hand of the Lord was with them, and a great number beleeved and turned to the Lord.* 1. The Hand of the Lord was with them, as it was wont to be with extraordinary gifted Prophets. Thus the Scripture uſually ſpeakes of the Prophets, 2 *King.* 3. 15. Thus, *the hand of the Lord came upon* Eliſha; *i. e.* the Spirit of Propheſie. So *Ezek.* 3. 14 *The hand of the Lord was ſtrong with me*, Luke 1. 66. & 5. 17. by *the hand of the Lord* is meant the mighty power and aſſiſtance of God in miracles, and inward working in the Hearers accompanying their Miniſtery. So *Deod.* large Annot. *Chryſoſt Oecum. & à Lap. Deus ſuâ potenti manu aderat eis ad faciendum miracula in confirmationem fidei, ad prædicandum tantâ ſapientiâ & efficacia, ut multos Gentiles converterunt ad Chriſtum.*

Manus eſt Symbolum energiæ, indicem rei, & inſtrumentum operationis. Vide *Greenhil in loc. Perk.* 1. Vol. p. 761.

2 The extraordinary number of converts, their great and quick harveſt ſhews more then ordinary aſſiſtance. To this aſſents Reverend *Perkins*. Some (ſaith he) the Lord calls by ſpeciall inſtinct, and extraordinary inſpiration of the Spirit. The diſperſed preached without any outward Call, no doubt by the inſtinct of the holy Ghoſt, as appears in that the Hand of God was with them. And whereas falſe Prophets oft plead an extraordinary Call, he ſets downe markes, by which we may diſcerne their Illuſions from Gods Call. I. Extraordinary Calling never takes place, but when Ordinary calling fails; and that is at two times eſpecially: 1. In the founding and planting of a Church. So Apoſtles and Evangeliſts were called extraordinarily. 2. In times of univerſal Apoſtacy, when the Church is ruined and defaced. II. You may know them by their Doctrine. III. By their lives. IV. By their Gifts, whom God cals ex-

Talis profectus nunquam ſequutus eſſet, niſi jubente Deo & favente. *Cal. in loc.* Singulari Dei impulſu hoc factum. *Cal.* *This impulſion of ſpirit was an extraordinary Call.*

Buran. loci, p. 540. &c.

extraordinarily, he endows with extraordinary knowledge, courage, &c.

Lastly, I answer by way of Concession, giving, though not granting your desires. Say these were private Christians, yet I shall cleare all by asking you two questions.

Privilegium non tollit legem.

1. Q. *When did these dispersed Disciples of the Apostles, though not Apostles, Preach?*

A. Not in times of Peace and settlement, but in times of sore persecution, when *Stephen* was stoned, and the Church was scattered about, and forced to flee up and down, *Act.* 8. 1, 2, 3, 4. Very Emphatical is the word *Therefore*, ver. 4. Speaking before of the persecution of the Church, and of the stoning of *Stephen*, the Holy Ghost infers, *Therefore* those that were scattered, Preached; implying, that had not that persecution been, and the Apostles constrained to abide at *Jerusalem*, with their converts, those men might not have done what they did. Are our times such? are our *Stephens* stoned, our flocks scattered and dispersed, our Ministers all banished and gone? &c. If so, then you that have gifts may supply their roome, &c.

Patet hosce *Cyprios* Evangelistas Evangelizasse Gentilibus. *A Lap.* Quum Antiochena Ecclesia per Ministros extraordinem vocatos plantata sit, non est quod in plantandis Ecclesiis, semper ordinariam vocationem requiramus, *Piscat.* in *Act.* 11. 20. Leigh *Com. on* N. Test. Acts 11. 20. *The* τὸ κῦρ ὑπόθετον *and thing in question is not whether a gifted man may preach in an unplanted, but in a planted Church.*

2 Q. *Where did they preach?*

A. Not at *Hierusalem*, a planted, setled, constituted Church, *ver.* 1. but at *Phenice*, *Cyprus*, *Antioch*, &c. amongst Heathens, Infidels, and Idolaters, where no Church was planted, as appeares, *Act.* 11. 19, 20. they Preacht at *Antioch* to the Grecians, who were Gentiles and Heathens, without Christ, and without God in the world, as appears, *Rom.* 1. Now that may be lawful *in Ecclesia constituenda* in an unplanted Church, in the beginning of a Reformation, when no rule is set, no Ministers, no Magistrates, no Teaching, no knowledge, no Ordination can be had, none to ordain, &c. which is utterly unlawfull *in Ecclesia constituta*, in a planted, constituted Church, where there is a setled Ministery, setled Ordinances, setled Worship, according to the Rule, &c. Here must be Election, Probation, Ordination. Full to this purpose is that quotation of that ingenuous and studious Gentleman: Lay-men may Preach upon occasion to Churches disordered, and to persons not yet gathered to any Church. Those which were dispersed upon the persecution of *Stephen*, did publish the Gospel where there was no Church. But how eminent soever mens abilities are, how well soever knowne to themselves or the World, to undertake the instruction of the people without publike Order, in publike Assemblies, is a thing that no Scripture, no time, no custome of the primitive Church will allow. *Thorndike Service of God at Relig. Assemb. cap.* 11.

Now let us gather up all, and put it into a parallel, that our gifted brethren may the better see how near they come to their pattern. *The*

The Parallel.

1 *Thoſe diſperſed had extraordinary gifts.*	*But our gifted Brethren have not ordinary.*
2 *Theſe had an immediate Call.*	*But ours have not a mediate,*
3 *Thoſe* Converted *many ſoules.*	*Theſe* Pervert *many.*
4 *The Hand of the Lord was with thoſe.*	*The Hand of the Lord is againſt theſe.*
5 *Thoſe preached the Word of God,* Act. 11. 19, 20.	*Theſe deny the Law, and preach New-lights.*
6 *Thoſe preached in times of Perſecution.*	*Theſe in times of Peace.*
7 *Thoſe preached in unplanted Churches amongſt Heathens.*	*Theſe in planted Churches amongſt Chriſtians.*

By this time I hope I have leveiled your ſtrong Hold, and laid him in the duſt. I now march on to the reſt.

The ſixth, a Fort.

Acts 13. 14, 15. Paul *and* Barnabas *comming into the Synagogue, the Rulers ſent to them, (not as Apoſtles, which they acknowledged not, but only as men having gifts) that if they had any word of exhortation, they ſhould ſay on.* Robinſons plea, P. 7.

A. Paul and *Barnabas* were men in Office, true and faithful Prophets and Apoſtles, and ſo had Commiſſion to teach the Nations whereſoever they went. 'Tis a *non-ſequitur*, Becauſe men in Office were deſired by the Rulers to exhort, *Ergo*, Men out of Office may doe ſo.

2 They were known to be Teachers in Office, and (in all probability) were ſo reputed by the Rulers of the Synagogue: having heard the fame of their Preaching and Miracles, which might eaſily come from *Cyprus* to *Antioch*, they deſire a word of exhortation from them, *v.* 14. *Acts* 14. 1. They were known Prophets.

3 This was practiſed in corrupt times, and times of great confuſion. So the learned *Apollonius* acknowledgeth, that in corrupt times eſpecially it was permitted to ſome out of Order, to teach and exhort; but Scimus quàm corruptus fuerit illius populi ſtatus. Calv.

they were alwayes such as had testimony of their gifts, and of whom there was a general opinion of their mission, extraordinary or ordinary, by reason of the Doctrine they preached, and the workes they did. Thus at *Nazareth* Christ was permitted in the Synagogue to read and explaine the writings of the Prophets, *Luke* 4. 16. as one who by reason of his Majesty and miracles, did every where obtaine audience, as reverend *Beza* here noteth; by which right he taught both in the Temple, and every where; wherefore also the ordinary Doctors demanded of him by what Authority he did it, *Matth.* 21. 23. So we finde that *Paul* and *Barnabas* were allowed, (*Act.* 13. 15.) publikely to speake and exhort in the Synagogue at *Antioch*, as being such whose fame was already knowne to those of *Antioch*; for they had before this time for a whole yeare preached the Word of God to many there, and brought many to the Faith of Christ, &c.

Ostendit Lucas non omnibus permissum fuisse loqui, ne ex licentiâ nasceretur confusio. *Calv. in loc.*

But observe his conclusion: But in the practice of the New Testament, none but Prophets by Gifts and Office either ordinary or extraordinary, were permitted publikely in the Assembly of Beleevers to preach the Word of God in Christs Name, &c. Thus he.

What have we to doe with Jewish corrupt Customs? We are to walk by Rule and not by such new Lights. The liberty given in their Synagogues, can be no president to us, no more then the custome of persecuting the godly, and casting them out of their Synagogues.

Let's sum up all. 1. Because *Paul* and *Barnabas*, who were men in Office preached; *Ergo*, such as are not in Office, may preach. 2. Because such as were known to be Teachers, and were famous, preached; *Ergo*, such as are unknown Teachers, and infamous, may preach; 3. Because the Jews had a custome, in corrupt times to call forth gifted men to speake in their Synagogues; *Ergo*, we must leave the Word, and follow their superstitious customs This is sure some Shooe-makers Logick: it's set upon the Last, and stretcheth wel.

The seventh, a Tower.

The example of Apollos, Act. 18. 24, 25 &c. *An eloquent man, and mighty in the Scriptures, instructed in the way of the Lord, taught diligently, &c. Because he preached without a Call*, Ergo, *Gifted Brethren may preach without a Call.*

Hic dignus vindice nodus.

This is a Tower, a strong Tower, in our Brothers conceits; here they triumph (though it be before the Victory:) *Apollos*, *Apollos* preached without a Call, &c. But let us approach near it, and we shall discerne this

this Tower to be a Tower of *Babell*, too weake and ſandy a foundation for their high and haughty building: Like the Apples of *Sodom*, glorious to the eye; but touch them, and they fall to duſt and aſhes.

And therefore I anſwer, 1. This is an Example but no precept: examples may not be followed, without obſervation of the like cauſes, and like conditions. Now I doubt not but I ſhall prove your caſe and *Apollos*'s to be different; and then this inſtance will do you no good. In following examples, (ſaith a very learned man) we muſt marke four things: 1. How they did it. 2. When they did it. 3. Where they did it. 4. Why they did it. Theſe will give ſome light in this buſineſſe.

Ubi ſimiles cauſæ & circumſtantiæ, ibi locum habet exemplum. *Weems Jewiſh Synag.* 1 part. p. 265. &c. *Slatyr on* 1 *Theſ.* p. 151.

1 We will inquire who it was that preached? *Apollos*. What was he? A Miniſter. How is that proved? 1 *Cor.* 3. 5. Who is *Paul*? and who *Apollo*? but Miniſters, *&c.* He is *in terminis*, expreſly called a Miniſter.

By Grace This may have a relation to Apollos, *who by his authentical Miniſtery called Grace* Rom. 1. 5 & 15 15. 1 Cor. 3. 10. *Deo lar.*

Obj. *He was Ordained afterwards.*

A. You may do well to prove that. *Affirmanti incumbit probatio: Quod enim non lego, nec credo.* Where the Scripture hath not a Tongue to ſpeak, we muſt have no ears no hear.

2 He was a coadjutor to *Paul*, and therefore oft joyned with him, 1 *Cor.* 3. 6, 22. and 1. 1, 12. and 4. 6. and 16. 12. *Paul may plant, Apollo water; q.d.* I *Paul* firſt planted and preached the Word, *Apollo* came after me, and by his Miniſtery expounded the ſame Doctrine of Chriſt to you, and ſo watered what I had taught. Hence the learned *Zanchy* ranks him with Evangeliſts; *Timothy, Titus, Sylvanus, Apollos:* theſe were not tyed to any one place, but were aſſiſtants to the Apoſtles, to water what they had planted.

Zanchy in Eph. 4. 11. *Bucan.* loci, p. 525. Formatus fuit à natura, informatus curâ, confirmatus praxi in iis quæ ſunt Domini. *Prid.*

3 He is called an Apoſtle in 1 *Cor.* 14. 9. compared with the 6 verſe, *Theſe things have I tranſferred in a figure to my ſelfe, and to* Apollo &c. *For I thinke that God hath ſet forth us the Apoſtles laſt,* &c.

Apollo non mentis ſuæ inſtinctu, ſed SS. impulſu fuit concitatus. *Calvin*

4 What were the gifts and indowments of the Miniſter? Surely more then ordinary; few in all the Scripture ſo highly commended for endowments and abilityes as he. Such as God calls extraordinarily, he gifts extraordinarily.

The Text tells us he was an *eloquent* man; he was both prudent and eloquent, he had skill in the words, and could expound well: he had good elocution to expreſſe his Expoſition. Matter well habited, is more acceptable.

Diſpèrſi iſti cum Apollo donis erant inſtructi extraordinariis, unde de vocatione ipſorum ſatis conſtaret, quæ in exemplum hodie non ſunt trahenda. *Prid. faſcicul.* p. 246

Mighty in the Scriptures (i.e.) well inſtructed and grounded in them,

and endowed with a singular grace of Gods spirit, to propound, expound, and perswade them to men.

Instructed in the way of the Lord; He had learned the comming of Christ into the world, and his Doctrine, when *John* the Baptist had taught obscurely and imperfectly of it; but had not participated of the cleare and large Declaration which Christ and his Apostles had made of it.

4 *Fervent in spirit*. He was no cold, dead Teacher; but he taught powerfully, livelily, experimentally.

5 He taught diligently: he was no idle, Strawberry-Preacher.

6 He doth not preach his own fancyes, but the things of the Lord, *viz.* the Baptisme of *John*. (*i.e.*) the Doctrine which *John* the Baptist had delivered concerning Christ, and had sealed to his Disciples by Baptisme.

7 Hee teacheth boldly in the Synagogues, not fearing the face of man.

Non vulgaris fuit modestia Apollo, qui se non tantum ab opifice manuario, sed etiam à fœminâ doceri, & expoliri passus est. Calv.

8 Observe his rare Humility: he doth not disdaine (though he were a man of singular abilityes) to be taught what he knew not of mean persons; an humble man can learn of the meanest; a little child shall lead him, *Isa.* 11.6. to see a Master in *Israel* sit by an *Aquila* a Tent-maker, and a *Priscilla* his wife, and to be instructed by them; to learn of his Auditors, was no lesse an act of meeknesse then of wonder; but a wise man looks more at the Counsell then the Councellor, he regards not so much who, as what the instruction is; an *Abraham* can hearken to the counsel of *Sarah*, and *Job* of his servants.

9. He hath the approbation of the Church of God for his abilityes, *vers.* 27. The Brethren of the Church of *Ephesus* write Letters commendatoryes in his behalfe to the Disciples at *Corinth* to receive him.

10 His Teaching was operative and fruitful; he did not labour in vain: For, 1. He furthered the faith of Beleevers, and helped them much. 2. He was able to convince gain-sayers, *ver.* 28. he convinced, he mightily convinced the Jews, and that not privately, for fear of opposition, but he undertakes them publickly; and this he doth not by weake humane inventions, but by the Scriptures (out of *Isaiah*, *Daniel*, the *Psalmes*, *Moses* and the Prophets) he doth Theologically demonstrate, and infallibly conclude, that this Jesus the Son of *Mary* was the true Messias promised to the Fathers, *&c.*

Thus you have seen this good man in his colours; how like our gifted Brethren are to him, we shall see in the Parallel.

The

The second Quære will be, *When he preached?*

A. 'Twas in a time when Churches were planting, in the Primitive times, when God gave extraordinary gifts, and poured out the Spirit of Prophecy in abundance, for the gathering and perfecting of his Church, *&c.*

2 'Twas in a time when that corrupt custome was in practice among the Jewes, of giving liberty to some (though not in Office) to preach.

3 I answer by way of concession: Should we grant that *Apollos* was not a man in Office, yet 'twill not help you: but this is but an instance (as a judicious Divine well observes) of the liberty given by the Jewes, or taken, when as yet there was no Church in being. Take in all the commendations of the man, and, in a like juncture of time, others of like abilities may doe the like.

Contra legem Scripram non valet consuetudo. *Christ is truth, not custome.* Ἐμοὶ ἀρκεῖα ὁ χρίστος. *Igna.*

I come now to the Parallel, that our Bretheren may see how like, or rather how unlike they are to their Patterne, and as they conceive, their Patron.

1. Apollos *was a man of extraordinary abilities.*	*These (most of them) have not ordinary.*
2. *He is called a Minister. and was a Preacher.*	*These are Diminishers, and Praters.*
3. *He was an Helper to the Apostles.*	*These are Hinderers to their Successors.*
4. *He was Eloquent.*	*These are Loquent.*
5. *He was mighty in the Scriptures.*	*These in Raptures.*
6. *He taught the things of God.*	*These their owne Fancies.*
7. *He taught frequently.*	*These fierily.*
8. *He taught boldly and openly in the Synagogues.*	*These clancularly creep into houses and corners.*
9. *He was very humble and lowly.*	*These very proud and haughty.*
10. *He had the approbation of the Church of God.*	*These preach without it.*
11. *He convinced and converted many.*	*These wil not be convinced in themselves, nor do they convert any; yea, they pervert many.*

Nihil boni ab angularibus prædicatoribus venit, qui malè agit, odit lucem: Christus palam locutus est in mundo, Jo 18.20. Coch. l. apud Laic, p. 442.

Primitiva & factis Apostolicis non valet consequentia.

Deliberandum est de remedio præsertim cum non Cynthius, sed Apollos aurem vellat.

Impunitas ansum parit, ansus excessum. Bern.

1 *Cor.* 14. 1. 31. where the Apostle exhorts them to desire spiritual gifts, but rather that they might prophesie; and tels them, *vers.* 31. they may all Prophesie, &c. Hence our Brethren conclude, that all that have Gifts may Prophesie in publike.

Our gifted Brethren build very much upon this Text; and being pursued, they run hither for shelter; but in vaine, being meerly deluded with the word *All*, as if the Apostle had commanded all the Godly promiscuously to preach, when he speakes only to Prophets, as the context clearly shewes.

Vox, & præterea nihil.

The question then will be, who are meant by this word, *All*, ver. 31. *Ye may all Prophesie.*

Loquitur non de quibuslibet ex certa, sed de prophetis ad erudiendam Ecclesiam legitimè vocatis, & Beza in loc. omnes, ni mirum Prophetæ, idem Beza Epist. 5. p. 49.

A. 1. I answer Negatively, It cannot be meant of all the Saints collectively; for then women, who have gifts, should preach, who yet are forbidden. Secondly, private Professors are now here commanded to leave their Callings, and goe study Arts and Sciences, that so they may be Preachers; but are commanded to abide in their Callings, 1 *Cor* 7. 20. Thirdly, then all should Baptize; (for Christ hath joyned Preaching and Baptizing) and then what need Christ give Pastors and Teachers? *Are all Prophets?* 1 *Cor.* 12. 29.

2 I answer positively, By *all* is meant, all such as are Prophets: the Text is clear, *v.* 29. *Let the Prophets speake two or three*, &c. *v.* 30. *If any thing be revealed*, &c. They were extraordinary Prophets, and spake by immediate revelation, without study: then followes, *v.* 31. *For ye may all Prophsie, i. e.* all you that are gifted and called to be Prophets; for so it followes, *v.* 32. *The spirits of the Prophets*, i. e. the Doctrine of every Prophet, *must be subject to the* examination and censure of the other *Prophets*; and therefore (saith the Apostle) every Prophet may speake in publike, to the end that he may be discerned and approved by the rest. Generall words must be confined to the particular Argument of the speech: So that the word *all* must be confined to the Prophets; Prophets, Prophets, all ye that are Prophets may preach, but these were Prophets by Gift and Office; therefore they might and did preach publikely in Christs Name in the Assembly. So that the Apostle speakes not of all Beleevers in common, nor of any in the Congregation promiscuously, but of the Prophets lawfully called to instruct the Church of God. And 'tis worth observing, that the word *Prophet* is never given to any in the Old Testament, or the New, but only to Ministers, and men

Propheta hic simpliciter doctorem significat Illyricus, Clavis.

in

in Office; and therefore our Saviour expresly distinguisheth a Prophet from a righteous man, *Mat.* 10. 41.

q. d. All you that are Prophets, and have the gift of Propheſie, and extraordinary revelations, ſo that you can dexterouſly open hard Propheſies *ex tempore*, without any ſtudy, and interpret Prophetick Scripture to edification &c. whilſt theſe miraculous and extraordinary Gifts endure, ye may, all that have them uſe them.

Donum Prophetiæ generaliter erat donum, quo quiſquis ex inſpiratione divina cognoſceret ac proferret occulta quædam ſive illa futura eſſent; ſive Scripturarum difficilium & obſcurarum maximè prophetic arum explanationes; ſive alia quædam ad Chriſtianum Doctrinam illuſtrandam aut pietatem promovendum pertinentia. Eſtius.

2. It appeares they were Prophets, becauſe the duties of Prophets are aſcribed to them, *v.* 3, 4, 5, 12, 24, 25. they muſt interpret, convince, confute, edifie, &c. all which are the duties of a Prophet.

Thus its cleare, that theſe were Prophets; and if ſo, this place cannot help our Brethren; for thus they muſt argue hence: Becauſe Prophets who were men in Office, yea, extraordinary Prophets did preach: Therefore, we gifted Brethren, who are no Prophets, nor men in Office, may preach. *Hæc dialectica eſt Independentica.*

Obj. T. P. Objected, that theſe were ordinary, not extraordinary Prophets.

A. Habemus confitentem reum; you have betray'd your cauſe: for if theſe were Prophets, as you confeſſe they were, and I have proved from the Text; Then unleſſe you can prove your ſelves to be Prophets, and men in Office, this place will no whit availe you. They were either ſuch whoſe extraordinary gifts did ſufficiently prove to the Church, that they were extraordinarily ſtirred up, and called of God, or elſe ſuch as being ſeparated to the work of the Miniſtery, were by that exerciſe of their gifts to be fitted for the full execution of that Office, as thoſe children of the Prophets were, for the like purpoſe trained up in the Schooles of the Prophets in the Old Teſtament. *Rathband.*

V. Wilſons *Dict. on the word prophet.* Obtinuit iſte Prophetandi modus & exercitium, ut verbum Dei melius intelligerent & ſe ad miniſterium præparrarent, non ut paſtores & doctores excluderent, *Pyid.*

But ſecondly, I ſhall eaſily prove them to be extraordinary Prophets from the Text, *v.* 30. *If any thing be revealed*, &c. They preached extemporary Revelations; they were able by the ſingular revelation of the Spirit to give the ſence of Prophetick Scripture, without ſtudy or paines, *Gal.* 1. 12. and ſometimes they would fore-tell things to come, as *Agabus*, *Act.* 11. 27. and the four daughters of *Philip*. In the beginning of the Goſpel and firſt planting of it, the Lord was pleaſed to confirme it by extraordinary gifts of miracles, Healing, Tongues, Interpretation, Propheſying

Prophetare Scripturas Prophetarum extraordinariâ SS. revelatione publice interpretari *Ravenel*, par. 2. p. 376. &c. Ubi plura.

fying, and fore-telling things to come. These were temporary, and to endure only in those primitive times; they are now ceased; so that he's a miracle that should desire now such miracles. Fully to this purpose is that of a learned man: The grace of Propheſying under the New Testament was of immediate revelation and inſpiration of the Holy Ghoſt to all purposes, as under the Old. *V.* 30. If revelation be made to another that ſitteth by, let the firſt hold his peace, to ſhew us that ſome were inſpired upon the very point of time with the truth of matters in debate at their Aſſemblies, as 2 *Chron.* 20. 14. *Act.* 13. 2. Let Maſter *Cotten* decide this Controverſie in his book of the Keyes, *p.* 20. the place in 1 *Cor.* 14. (ſaith he) doth not ſpeake of ordinary private members, but of men furniſhed with extraordinary gifts; Kings at the time of their Coronation give many extraordinary large gifts, which they doe not daily poure out in like ſort in their ordinary Government. Chriſt ſoone after his Aſcention, poured out a larger meaſure of his Spirit then in times ſucceeding; the members of the Church of *Corinth* (as many other in thoſe Primitive times) were inriched with all knowledge, and in all utterance, 1 *Cor* 1. 5. and the ſame perſons that had the gift of Propheſie in the Church of *Corinth*, had alſo the gift of Tongues, which put upon the Apoſtle a neceſſity to take them off from their frequent ſpeaking with Tongues, by preferring Propheſie before it. Thus fitly and fully he.

Dad. *Feuner*, loci p. 385.

3 Theſe Prophets are ſet amongſt extraordinary Officers, *Eph.* 4. 11.

Three things *T. P.* objected againſt this Anſwer.

1 That theſe could not be Extraordinary Prophets, becauſe (*v.* 29.) their Doctrine was to be tried.

Vide *Rutherf. Plea for Presb.* p. 250, &c. Contingebat ut aliqui non a Spiritu Divino, ut veri Prophetæ, ſed vel a ſpiritu mendacii, *i.e.* a dæmone ſicut vates Ethnici, vel certè à proprio ſpiritu moverentur ad proferenda quædam nova: quare ne fideles fallerentur opus erat examine. *Eſtius.*

Anſw. This trying and judging did not conſiſt in calling them to account, as for the truth of that which the holy Ghoſt inditeth; but to conſiſt in the judging the meaning and conſequence of things inſpired, which even the Perſons from whom they came though not ignorant thorowout, yet were not able of themſelves to ſound to the bottome.

2 An extraordinary Prophet (though in penning Scripture infallible, yet) in other points might erre. *Aaron* erred, *Exod.* 32. 4. *Peter* erred about the calling of the Gentiles, *Act.* 10. 15. and *Gal.* 2. 14. The Apoſtles were ignorant of Chriſt's Reſurrection, and his Sufferings, &c. and therefore they were commanded to try the ſpirits,; and *Luke* commends the *Bereans* for trying the doctrine of a *Paul* and *Silas*, Act. 17. 11. for although theſe Propheſies were infuſed by the Holy Ghoſt that cannot

cannot erre, yet all things are not revealed to one; and that which is not revealed to one, is oftentimes revealed to more, and sometimes in a clearer manner. There might be also somthing mingled with that which the Prophets received: and it might so fall out, that that which they added of their owne by way of confirmation, illustration, or application might be justly subject to censure: withall, it must be tryed and judged by others, whether the Prophecies proceed from the inspiration of the holy Spirit, and according to the Rule of Faith, *Isa.* 8. 20.

Vide *Large Annot.*

2 'Twas objected, *That these could not be extraordinary Prophets, because* (v. 3.) *they spake to edification, exhortation, and comfort, as Ordinary Prophets did.*

A. The Answer is easie: The Extraordinary Prophets, as *Amos, Isaiah, Ezekiel,* &c. did preach to edification, exhortation, and comfort, as well as the Ordinary.

3 'Twas objected, *that the Apostle forbidding women, did give liberty to men to preach.*

Hoc aliquid nihil est nuci cassæ simillimum, quod si cultro veritatis aperiatur, nihil intus invenitur nisi vanitas & inanitas.

A. I see you wil play at low game before you will sit out. I answer therefore by way of concession, and grant that the Apostle forbids Women, and enjoynes Men to preach: but what men? Not all gifted men in generall, but all men gifted, and called to be Prophets, as I have clearly proved p. 57.

2 If you will argue fitly from this place it must be thus: The Apostle forbids all women gifted or ungifted, to preach; Therefore all men gifted or ungifted, are allowed by the Apostle to preach. No doubt but then we should have good preaching!

Hoc ἄλογον & ἀλόγιστον ἐστι

He that desires fuller satisfaction on this Text, let him peruse reverend M Rutherf. *Due Right of Presb* p 297. *and* Workman *ag. Lay-preach.* p. 14, &c.

3 No woman may administer the Sacrament; therefore, any man may.

I shall conclude this Point in the words of a Reverend Divine. It's granted (saith he) that all Orders, Officers, or Members of the Church above Ministers, may preach as well as they, whether ordained, or unordained; as Apostles, Evangelists, and Prophets. For Prophets, such as are under the New Testament, they are alwayes placed next unto the Apostles and before Pastors and Teachers, 1 *Cor.* 12. 28, 29. *Eph.* 4. 11. In the Primitive times there were many such; yea, many in one Church, as at *Antioch* and *Corinth*: whether these were ordinary or extraordinary, it is easie to judge, by the continuance or discontinuance of them in the Church in after ages, and at present. If there be any so gifted by the Holy Ghost, above ordained persons, that they are worthy to take place of them, and of Evangelists; let them by all meanes have the liberty of their Gifts, and their proper denomination: I think ordinary Ministers

Thorndike *on Rel. Assem.* c. 5.

ſhould give them the right hand of fellowſhip, and place. As for any kinde of Prophets or Propheſying in the publike Congregation below Miniſters and their Miniſtery, there is none to be found in any enumeration of Scripture, either in *Rom.* 12. 1 *Cor.* 12. or *Eph.* 4. where we were moſt like to finde it: and therefore it is ſtill with me reſolved, that the Prophets and Propheſying which we read of, 1 *Cor.* 14. was extraordinary. He that beleeves three kinds of Prophets under the New Teſtament, let him diſtinguiſh them. Thus he.

Oppoſita juxta ſe poſita magis elucescunt

I ſhall gather up all into a parallel, becauſe Logick doth not pleaſe you.

1. *Thoſe were Prophets.*	*But our gifted brethren are no Prophets.*
2 *Thoſe were Extraordinary Prophets.*	*Theſe no Ordinary.*
3. *Thoſe had a Spirit of Revelation.*	*Theſe of deluſion.*
4. *Thoſe could dextrouſly expound Prophetick Scripture.*	*Theſe are dextrous in darkning them, and ſome in denying them.*

The ninth Objection.

Rom. 12. 6, 7, 8. *Having then gifts differing according to the grace that is given to us, whether Propheſie, let us Propheſie, &c.* Hence they gather, that all that have the gifts of Propheſie, may propheſie, &c.

A. 'Tis granted, that they who have the gift of Propheſie may propheſie; and they that have the gift of Miniſtery (or Deaconſhip) muſt doe the duty of a Deacon. But who are they that have this gift? They that are Prophets by Office, and not thoſe that have abilities only, as one very well obſerves; and this will appeare more fully by the context and ſcope of the Chapter. Having exhorted to duties of piety in generall, *v.* 1. 2. he comes, *v.* 3, to 9. to particular duties of Eccleſiaſticall perſons and Officers, *viz.* That they ſhould not be proud of their Spirituall gifts (which in thoſe dayes abounded) but to thinke ſoberly and ſelf-denyingly of themſelves.

M. Workman *ag. Lay-preach. p.* 2, 3, &c.

2 He ſets downe a diſtinct and perfect enumeration of all the ſtanding Officers in the Church, and exhorts them to diſcharge the duties of their ſeverall Functions, *v.* 6, 7, 8. Theſe Offices are reduced to two generall heads:

heads: 1. Prophecie; (not the extraordinary gift of foretelling future things &c. but the ordinary, in the right understanding and interpreting of Scripture.) Under this are contained, first he that teacheth *i.e.* the Doctor or Teacher; Secondly he that exhorteth, *i.e.* the Pastor. Under Ministery are comprised, 1. He that giveth, *i.e.* the Deacon; 2. He that ruleth *i.e.* the ruling Elder. So then by propheſie, here, is not meant the extraordinary gift of interpreting Scripture by Revelation without ſtudy, (which were it ſo, yet could it not help you) but the ordinary gift of Preaching and expounding Scripture by an ordinary Miniſter and ſet Church-Officer, of which the Apoſtle is here ſpeaking, who muſt give himſelf to exhortation and teaching: and this is that Prophecying which we are commanded to prize. 1 *Theſ.* 5.20. *Deſpiſe not Prophecying, i.e.* preaching by men in Office, by ſent Prophets.

Now let us ſee what they can gather hence. Becauſe Paſtors and Teachers: who were Prophets and men in Office are commanded to propheſie and expound the word &c. therefore private gifted perſons, who are not men in Office may propheſie and expound the Word. This is the Logick of the ſhuttle, or ſhuttle Logick.

Prophetiam non videtur intelligere facultatem divinandi eventus futuros qualem acceperant veteres Prophetæ & quidam nevi poſt Chriſtum, ut Agabus &c.

Qui præcipit de ordinariis & perpetuis hujus dubio charismatis: ſed rectam Scripturarum Prophetiarum intelligentiam & applicandi facultatem: &c. Præs.

Vide *Leigh* Com. lac. Ego loquor de alliis, hi diſceptant de cepis.

Extraordinary cuſes cannot make an ordinary Rule.

The tenth Objection.

1 Cor. 11.5. *Every woman that prayeth or propheſieth with her head covered &c. Here* (ſay they) *were women that did propheſie. Now if gifted women did Propheſie, then much more may gifted men. Thus* Miriam Anna *and* Hulda *propheſie,* 2 King. 22.14. *and* Deborah, *Judg.* 4.4. *and* Philips *four daughters. So* Rom. 16. 1,3 7. Phœbe *a ſervant of the Church* Aquila *and* Priſcilla *my helpers,* Andronicus *and* Junia *of note among the Apoſtles* &c. *Phil.* 4.3.

A. Here's Chalk for Cheeſe. We ſpeak of ordinary gifted men in Office, and they flee to women that were called extraordinarily, as *Miriam, Hulda* &c.

As for *Phœbe,* ſhe was a Diaconeſſe to miniſter to the ſick and not a Prædicanteſſe to preach, or have *Peters* keys jingling at her girdle.

Aquila and *Priſcilla,* by their private inſtruction and admonition, were συνεργοί, *adjutores mei,* my helpers. And ſo not only men, but women ſhould teach their children, ſervants and neighbours the way of the Lord. *Prov.* 1.8. & 6.20. & 31.1,26. *Act.* 18.26. *Tit.* 2.3.2. 2 *Tim.* 1.5. Yea, a woman in her husbands abſence (and preſence too, if he be not able, may

teach her children, pray with the family, &c.

As for that place, 1 *Cor.* 11.5. the words are not to be taken actively for womens preaching, but passively for their attending on praying and prophesying with reverence, and joyning with such as pray or prophesie, and going along with them in their heart.

2 We must distinguish of Prophesying 1. There is Prophesying which is Preaching and Expounding Scripture; and thus (say some) these women did not Prophesie. 2. Prophesying is taken for any publishing and singing the praises of the Lord in Psalmes and Hymns. So *Psal.* 68.11. *The Lord gave the Word, great was the company of Annunciatricum*, of She-preachers and publishers of Gods praise: In those daies, after the obtaining of some great Victory the women were wont to sing Songs unto God; as *Miriam, Deborah*, &c; and so the word *Prophesie* is often used in Scripture. *Numb.* 11.1 *Sam.* 10.5.2 *Chro.* 25.1,2,3.

3 Suppose I should grant, (as many judicious Divines do, and I conceive it to be the naturall and genuine sense) that women in those Primitive times were inspired with an extraordinary spirit of Prayer and Prophecy; according to that promise, *Joel* 2.28. I will poure my spirit in those days on my handmaids, and they shall Prophesie. This was their practice; but they failing in the manner, and abusing their liberty, the Apostle enjoyns them silence in publick for ever, 1 *Cor* 14.34.35. *Let your women keepe silence in the Churches; for 'tis not permitted for them to Speake:* and tels them 'tis a *shame*, because not onely against a positive law: but against the order of Nature, In 1 *Tim.* 2.11,12. he prohibits their publick teaching, and that for two reasons: 1. In respect of mans precedency in his Creation, *v.* 13. *For Adam was first formed and then Eve*; the woman was made after the man, and for the man; and therefore for her to take upon her the Office of Teaching, or to usurp Authority over the man; what were it but to invert the course and order of nature? 2. From the womans priority in her defection: *Adam* was not deceived, but the woman being deceived was in the transgression. *Adam* was not deceived *viz.* not primarily; he was not first deceived but the woman, &c. 2. Not immediately by the Serpent, as the woman was, but by the means of the womans solicitations and inticings, to whom he yeelded *ex amicabili quadam benevolentiâ* out of a loving and indulgent affection towards her, &c. as a very Reverend Divine hath well observed. Taking upon her to be a Teacher at first she became a Seducer, and undid all her posterity: hence she is suspended from publick teaching for ever.

Sex-

Being in the Church whilst the act of preaching is performed Deod.

So Pisc. in loc. V. Leighs comment in locum. And the large Annot. Engl. V. Aynsworth in Psa. 68.11. Sic A lap. in loc. V. Perk. on Rev. 2.20. p 314 Apostolus loquitur de mulieribus spir tu precum & Prophetiæ afflatis, &c. Pareus in loc. V. Musculus in locum. Duplici vitio laborabant 1 Quod aperto capite incederent. 2. Quod publicè loquerentur. Pet. Martyr in loc. Christ reproves the Church of Thyatira, for suffering a woman to teach, Rev. 2. 20. V. Perk. in loc. Ravenel. in verbo Propher. p. 376. Brinsl. Looking-glasse, p. 2,3. Aquin. Sup. q. 36 art. 1,2. Estius in sen. l. 4 par. 2. p. 43.

Sexus fœmineus Ordinis susceptionem impedit.

The eleventh Objection.

1 Cor. 16. 15, 16. *The house of* Stephanas *addicted themselves to the Ministery of the Saints.* &c. Hence the Anabaptists ignorantly gather, *that a man may call himselfe to Preaching, and needs no ordinary Call to the Ministery.* This Ministery was Deaconship. *Ber. Thesau.* on the Word Deacon. V. *Wilsons Dict.* on the word Ministery. *Ordinârunt seipsos* i.e. *hoc genus vitæ delegerunt, séq; totos ministerio sanctorum addixerunt,* Chrys.

A. 1, It doth not appeare that the house of *Stephanas* was Ministers and Preachers, but rather Deacons and Church-Officers who did serve and administer to the necessities of the Saints, in collecting and distributing alms for their support; and to this end they freely gave up themselves (as being lawfully called to that Ministery and service) εἰς διακονίαν, to the service of the Saints: they were not compelled or hired to it but (which was their glory) they chearfully and spontaneously gave themselves to the service of the Saints, to succor the poor, to harbour Strangers and exiles, to attend the sick and languishing Saints, *&c.*

2 Take it which way you please, either for the service of the Ministery, or of the Presbytery or Deaconship, still this is the sum, that they being lawfully called did freely give up themselves to the service. Those Anabaptists (the fire-brands of Societies, as one rightly stiles them) that make these Saints to call themselves, do make the Scripture to contradict it self: for it tells us, No man may take this honour to himselfe without a Call, *Eph:* 4. 11. Christ *gave some Pastors,* &c. they did not run of themselves, *&c.*

Obj. *The Apostles* (v. 16.) *commands them to submit themselves to such:* Ergo, *they were Gifted Preachers.*

A: Had you concluded, therefore sure they were gifted Officers, you had hit the Naile on the head. Had they been usurpers, the Apostle would never have injoyned subjection, *i. e.* reverence and honour suitable to their Offices, and submission to their pious admonitions and godly exhortations: *q. d.* they have spent themselves to further you, and submitted themselves to the meanest services for your good; therefore, do you spend your selves for them, and submit your selves to all acts of love and kindnesse for their good. This submission must be mutuall, *Eph.* 5, 21. *Nostis*

Pet. Martyr in loc. urgeth 8. argum. & answ. 11. obj. ag. Lay preachers.

Τάττειν signif. servato gradu & statione in qua quis collocatus fuerit, sese opibus cum officio conjunctis addicare, *q. d.* eos sese quidem totos ultrò sanctorum ministerio devovisse, legitime tamen vocatos, &c. *Leigh Critic.*

Seipsos ordinârunt, *i. e.* seipsos accinxerunt ad sanctorum necessitatibus administrandum. *Prid.*

Primitias & eos tam honorifico titulo dignatur, qui sua officia & opes fidelibus consecraverunt. *Calv.*

Anabaptistæ omnis ordinis turbatores. *Par.* Si Scripturas per Scripturas explicamus, nihil hic, pro Anabaptistarum ἀταξία inveniemus. *Aret.*

quod ultro charitate urgente exhibuerunt & addixerunt seſe ad miniſtrandum ſanctis, ad exercendam Hoſpitalitatem & Beneficentiam erga fideles Peregrinos ac pauperes. Eſtius in loc.

The twelfth Obiection.

Heb. 5. 11. 12. *When for the time ye ought to have been Teachers, &c. Here* (ſay they) *the Apoſtle blames them becauſe they were not all Teachers.*

A. The fallacy lieth in the word *Teachers*; there are two ſorts of Teachers. 1. Some are publike Teachers, who teach as Officers, authoritatively by vertue of a call, *Rom.* 12. 7. theſe Teachers muſt attend on Teaching. Now the Apoſtle doth not blame them becauſe they were not ſuch Teachers: for he blames women and children, as well as men, for being dull of hearing, &c.

2 Others are private perſons, who muſt teach in a private way; and theſe the Apoſtle blames, that when for the time they might have been ſo full of knowledge, that they might have been Teachers of others in a private way, by exhortation, admonition, counſell, and reproof. &c. yet they had need of milk, and to be taught their Catechiſm, when conſidering the great meanes of knowledge, which they had long enjoyed, they might have been fit for ſtronger meat.

Diſtinguendum eſt, omne enim multip'ex indiſtinctum parit confuſionem. *Aquin.* Oportebat vos poſt tam longâ inſtitutionem eſſe doctores; at in primis pietatis elementis quaſi alphabetarii tyrones adhuc hæretis: imò quaſi infantes eſtis, quibus hæc inſtillari, non ſolidum cibum ingeri, neceſſe eſt. *Par. in loc.*

The thirteenth Obiection.

1 Pet. 2. 9. *Ye are a Royall Prieſt-hood*, Rev. 3. 10. and 1. 6. *And haſt made us unto our God Kings and Prieſts, and we ſhall reigne on earth*, Exod. 19. 6. All Prieſts muſt teach; but all Beleevers are Prieſts; *Ergo*, all Beleevers may teach. *Harmon.* of confeſ. *Engl.* p. 265.

Eſt fallacia Æquivocationis, ſeu Homonymiæ, inſunt 4 termini. Aliud eſt eſſe ſacerdotem Dei, aliud eſſe Miniſtrum Eccleſiæ Dei. V. Owen *Duty of paſt. & peop.* p. 19, 20, &c. *Chemnit* Examen. l. 2 p. 392.

Anſ. The fallacy lies in the word *Prieſt*. We read in Scripture of two ſorts of Prieſts. 1. Some were Prieſts by Office, and theſe were to offer Sacrifice, and teach the people, &c. theſe are called a Rituall Prieſt-hood: this is ſwallowed up by the Prieſt-hood of Chriſt.

2 There is a Royal Prieſt-hood proper to all Beleevers, who are called Prieſts comparatively. 1. The Prieſts, the ſons of *Levi*, are ſaid to come neare to God, *Deut.* 21. 5. So Beleevers by faith have boldneſſe and acceſſe to God, and draw nigh to him. 2. In reſpect of the Sacrifices they offer, *viz.* Prayer and praiſe, *Pſal.* 116. 17. 2. Good works, *Heb.* 13. 15, 16.

3 Themſelves, they muſt ſlaughter their ſins, and mortifie the old man, and offer up their ſoules and bodies in ſacrifice to God; and ſo they

are

are Kings ſpiritually, becauſe they reigne over ſin and Satan.

4 In reſpect of the common anointing, Prieſts were anointed; ſo all beleevers have an unction; even the Spirit of God, which ſhall lead them into all truth, 1 *Joh.* 2. 20. and being thus taught, they may, and muſt teach others privately according to their places and ſtations, the way of the Lord; but not publikely; for then the whole body ſhould be eye, &c. Nos omnes & reges & Sacerdotes ſpiritualiter. P. *Mart.* Weſthemerus, *loci. com.* p. 415, 417.

2. *A.* I ſhall ſhew the weakneſſe of this Argument *per idem*, thus: The Office of a King is to Rule: but every Beleever is a King; *Ergo.* and if ſo, why doe ye not get into the Throne, put on your Kingly Robes, take ſtate upon you, ride on with King *John a Leydon* the Taylor, who had fifteen wives, and at laſt came to hanging? &c. *Pag, Hereſiograph.* p. 8.

The fourteenth Objection.

1 Pet. 4. 10, 11. *As every man hath received the gift, even ſo miniſter the ſame one to another, &c.* Every man muſt uſe the Talent which God hath given him, *Mat.* 25. elſe God will take it from him and curſe him. Thus they argue: *Robinſ.* againſt *Yates*, p. 49. 50. &c.

All that have gifts muſt uſe them. But many private men have gifts; *Ergo*, they muſt uſe them.

Anſw. All that have gifts muſt uſe them, true; but where? not miniſterially and publikely, for then many women who have excellent Gifts ſhould be Preachers; but privately, in that ſphere and place where God hath ſet them, publike perſons muſt uſe their Talent publickly, and private perſons by private inſtruction, and admonition in their Families. *Antidote*, p. 31, 32, &c. V. p. 2. Rutherf. *Due Right*, p. 249.

This place only enjoynes every man to be helpfull in his place according to the Gifts which God hath given him; but are no command for Laymen to turne Preachers: Having ſpoken of the uſe of Gifts in generall, *v.* 11. he deſcends to two particulars, *v.* 12. Firſt to the gift of Propheſie: Secondly, the miniſtring according to our abilities.

The fifteenth Objection.

Revel. 11. 3. the two Witneſſes Propheſie; not only the Clergy, but all the faithfull.

Anſw. 1. Borrowed ſpeeches make no grounded Arguments. Theologia ſymbolica non eſt Argumentativa. V. Rutherf. *Due Right*, p. 295.

2 Theſe witneſſes conſiſted both of Paſtors and people; the Paſtors witneſſed by publike preaching againſt Antichriſt, and private perſons by making

making an open confession and profession of the truth against him; and so many women were Martyrs, yet no Preachers; and this is that *Peter* commands, 1 *Pet.* 3. 15. to be ready to make confession of the truth, not preach.

3 Where did those Witnesses Prophesie? not in *Hierusalem*, a constituted, setled Church, but in *Babilon*, where God had no visible Church setled, but all was in confusion.

4. It's more then probable that those few Witnesses were endued with extraordinary gifts and graces, as appears, *Rev.* 11. 4. 5, 6. *V. Clavis Apocalyptica*, p. 63, 64, 65, 66.

The last Objection is a Skeleton.

Hæc recitâsse est refutâsse. 1 Pet. 3. 15. Jam. 5. 19, 20.

A peniworth of their small reasons, a parcell of bare bones, the very naming them is confutation sufficient; as 1 *Cor.* 1. 27, 29. *God hath chosen the foolish things, &c. Ergo*, Lay-men may preach.

1 Cor. 7. 16. *What knowest thou, O wife, whether thou shalt save thy Husband?* and 1 *Cor.* 12. 11. and 1 *Thes.* 5. 11. command private instruction, and *Phil.* 2. 15, 16.

Robins. against *Yates*, p. 42, &c.

Luk. 8. 39. Christ having delivered the man possessed, bids him goe, and shew how great things God hath done for him; and he went and preached; *published* it, saith our Translation.

A. 1 He had Christs command to do so.

V. Rutherf. *Due Right*, p. 291.

2 He only tells what Christ had done for him, which in a large sense may be called Preaching; yet 'tis one thing to publish a miracle, and another thing to be a Preacher.

Obj. Robinson objects, the word is commonly used for preaching, which *Luke* there sets down.

Κηρύσσω, propriè, alta voce præconum more clamare, &c. *Leigh. Critic.*

A. The word in the Original signifieth also to publish (as our Translation hath it) and as an Herauld to deliver a matter in open place, in the hearing of a multitude that many may take notice of it; as that Noble Critick, who hath done worthily in *Ephrata*, and therefore is deservedly famous in our *Bethlem*, hath well observed; and in his Comment on this place; Christ commands him to report it as the work of God, *&c.*

Nobilis genere, nobiliot sanctitate. *Robins.* Plea, p. 44. &c.

Lastly they urge the example of the woman of *Samaria*, *Joh.* 4. 28, 29. &c. She preached Christ to her Neighbours; *Ergo*, they may do so too.

A. Now they have no helpe from men, they flee to women, but in vain: for this woman did not take upon her to teach them, or convert them her selfe; but seeketh only to bring them to Christ, by whom she was converted.

ed. 'Tis one thing to preach, and another thing to bring tidings of a Saviour as this woman and the Shepheards did.

Erant alienigenæ & extra fœdus Dei. *Ravens.*

2 Admit she had preached, yet where was it? in *Samaria*, amongst Idolatrous ignorant Neighbours, where no Church was yet planted: And here we grant that in such extraordinary cases, a woman may occasionally declare the Gospel in a non-constituted Church.

Now, because a woman may publish Christ in an unplanted Church, *Ergo*, Gifted men may preach in a planted, is such Logick, as none but such Gifted men as you are will use.

I should now conclude; but there was one thing more objected, *viz.* That our Ministery was Antichristian: of which one word, and then I have done.

Never was there in any age or nation under heaven, a greater contempt cast on the Ministery, then there is at this day, especially by subtil undermining Sectaries, and Seducers, &c. Nulton. Serm. *Ier.* 13. *ult.* p. 16.

Object. *Your Ministery is Antichristian; you are Babylonish Divines, Ægyptian Enchanters, Jugglers, limbs of the Devil, proud, covetous, lordly, seditious, factious, the troublers of Israel, Priests, ring-leaders to Babylonish confusion, trained up in profane Heathenism, vain Philosophy, ungodly Arts, Legall Preachers, Baals Priests, Lions, persecutors of the Saints;* † *your maintenance antichristian, like* Simon *the Sorcerer; Priestly Scribes and Pharisees, Hypocrites, &c.* A whole load of such ignominious titles you may finde in a little Pamphlet of one * *Collyer*, a very dangerous Sectary. † *Our maintenance is just, and may not be almes, or what people will freely give, but it must be,* 1. Sufficiens. 2. Honorificum. 3. Fixum. *Slat.* 1 *Thes. p.* 150.

* Carbone notandus. Male de meloquuntu-, sed mali. *Sen.*

Ans. Lo this is the Livery we must looke for from the ungratefull world! 'Tis no new thing: *Mat.* 5. 11, 12. Thus did they persecute and revile the Prophets which were before us: let us not fret, but rejoyce, and give God thankes (as a Father sometime did) for such an honour; and with those Apostles, esteem it our honour to be dishonoured for Christ. Had they been enemies, we could the better have born it; but these are the wounds with which we are wounded in the house of our friends; those that not many years ago were ready to pull out their own eyes for our good, now forsake us, and are ready to pull out ours.

Gratias ago Deo meo, quod dignus sim quem mundus oderit. *Hier.* Zach. 13 6. *Pemble* in fol. p. 478.

To be derided by Ægyptians, is threatned as a misery, Hos. 7. ult. *but to be reproached by Professors, is very grievous.*

God is beholding to us for the kindnesse which we shew to his Embassadours. If *David* were so displeased with *Hanun* for abusing his servants, 2 *Sam.* 10. 45. surely then the Righteous Lord will not alwaies endure the indignities which are done to himselfe; for *he that despiseth you, despiseth me.* But he will arise, and smite thorow the loynes of them that rise against him, and of them that hate his Embassadours, that

Deut. 33. 11. *Harris* Ser. fol. p. 470. *Slat. on* 1 Thes. p. 129.

they rise not up again. Though *Moses* beare the reviling of *Miriam* yet the Lord will not; while he is dumb, God speakes; while he is deaf, God heares and stirs. The more silent the patient is, the more shrill will the wrong be.

And whereas they say our Ministery is Antichristian, because we were ordained by Antichristian Bishops: We answer; This is easily said, but not so easily proved; for 1. The authority of a Minister doth not depend on the persons Ordaining, but principally on Christs inward call, discerned by gifts, the lesse principall is choyce and Ordination; we have our Ordination from Christ by Bishops and Presbyters; we receive it not so much from them, as from Christ our Lord, and theirs. His servants we are, and in his Name doe we execute our Ministeriall Functions, and not in the Bishops. The Authority of the Presbytery is only Ministeriall service whereby it testifies, declares, and approves of those whom God approves and calls.

Perkins 3. vol. on *Mat.* 7. 15. p. 239.

2 Neither were the Bishops which ordained us, Antichristian, which I prove thus: Those who by their life and doctrine have witnessed against Antichrist, could not be Antichristian. But our Bishops (since the Reformation) have witnessed against Antichrist: *Ergo.* Witnes our *Cranmer, Ridley, Hooper, Latimer, Farrar, Jewel, Pilkington, Sands, Babington, Abbot, Davenant, Hall, Morton, Usher, &c.*

3 Consider they were Ministers, and did ordain us not *quâ* Lord Bishops, but *quâ* Presbyters, and had other Presbyters to joyn with them; so that our Ordination from them is valid, and may in no wise be disclaimed.

4 Many of them were able Ministers, and painfull Preachers; no man can truly affirme, that all our Bishops were wicked and Antichristian, many of them were men fearing God.

A particulari ad universale, ab hypothesi ad thesin, non valet consequentia. Duci vult, non cogi vult. Vide *Append. ad Ius divinum*, p. 265. &c. Rutherf. *Due Right*, p. 265. 266, &c.

5 Admit some of them have been Popish and wicked, yet we must not condemne all the Apostles for one *Judas*; there have alwayes been *de facto*, some evill Officers and Ministers in the Church. *Hophni* and *Phineas*, Scribes and Pharisees, some envious and perverse Teachers, *Act.* 20, 29, 30. *Phil.* 1. 15. yet the wickednesse of such Ministers did not null their acts, *Mat.* 23. 23. their Ordination, as well as their Teaching, was valid, notwithstanding their personall wickednesse; the Leprosie in the hand doth not hinder the growing of the corne: *Elijah* may not refuse his bread, because brought by a Raven. Suppose they be wicked, Antichristian, Hereticall, &c. that ordain, yet our Ministery is firme. So that it no way follows, that all which came from a Bishop or a Pope, is presently false and Antichristian, for then the Scriptures, the Trinity, Sacraments, &c.

ment &c. should be false and Antichristian, and because the Bishops had a hand in translating the Bible, therefore you must throw away the Bible.

Now since man is a rationall creature, and is easier led then forced, I shall briefly use some Arguments to convince the judgement, and refer you to larger Treatises for fuller satisfaction.

1 *Arg.* Those whose Ordination was right for substance, (though it fail in some circumstance, yet) is valid: but our Ordination was right for substance; we had the inward Call, and the outward; we were examined for our Life and Learning, and approved of; we had imposition of hands by Elders, with Prayer and Exhortation to Diligence in our places; the Bible is given to us with a command and Authority to preach the Word, and dispense the Sacraments. We having these substantials, the failing in some circumstantials cannot invalidate the action. A man that hath a mole on his face, yet is a man still, *&c.*

2 *Arg.* If the Baptism of Ministers in times of darkest Popery was true Baptism (because right for substance, though corrupted with many superstitious Ceremonyes) then the Ministery also was a true Ministery, (for substance though some corruptions were mixed with it) else their baptizing had been invalid, and no better then a Midwives Baptizing. But tis acknowledged that their baptism was effectuall: Therefore their Ordination was effectuall. If no reformed Church did ever re-baptize such as were Baptized by them, why should Ministers be re-Ordained, more then re-Baptized?

3 *Arg:* If the Papists disclaim us, as having no Call from them, then our Calling cannot be Antichristian: but they disclaim us from having any Call from them. So that one of you two must erre: The Papist saith, we are no Ministers, because not called by the Pope: The Separatists say we are no Ministers, because we have our Call from the Pope. As *Paul* set the Pharisees and Sadducees at variance to help himselfe, *Act.* 23.6,7. so I shall leave the Papist and the Separatist to reason this case, whilst I step forth to the fourth Argument.

4 *Arg.* If your Ordination be Antichristian then cannot you (with modesty) accuse us. But your Ordination is Antichristian: *Ergo.*

The Minor I prove. That Ordination which is contrary to the Rules of Christ is Antichristian. But your Ordination is contrary to the Rule of Christ: *Ergo.* The Minor I prove. You allow the people to ordain Ministers, and private persons to ordain Pastors: but Christ commands Pastors to ordain Pastors. As the Priests were ordained by Priests, *Ezr.* 6.

Sadeel Opera, p. 541, &c. *Hom. lisp* p. 115 *Zanc. in quart. præcept* p. 703, 704, &c. *Bern. against Sep.* p. 129. *Prid. fascic.* p. 245, &c. *Perk. 1 Vol.* p. 790, 761, &c. *Mornay on the Church*, c. 11. p. 365. *Rutherf. ag. Sep.* p. 39. *Shall Ordinat. be thought more necessary to the being of a Minister, then baptism is to the being of a Christian? We distinguish between a defective Ministery and a false Ministery, as we do between a man that is lame or blind, and a man that is but the picture of a man*, &c. *Ball. ag. Can. p.* 4, 5, 24, 29, 35, 41, 72, 102. *Bur. Ieremame* p. 183. *Wolleb.* l. 1. c. 26. *Whit. contra Duras*, p. 830. *Estius in Sent.* l. 4 *pars* 2. p. 44. *Aquinas* Supplem ad 3. partem Q. 38. art. 2. Quis tulerit Gracchos, &c. *Bernard against Sep.* p. 144. &c. *Vide Rutherf. Plea*, p. 78, 79, and 124, 125. &c. & Ruther. *Due Right.* p. 180. to p. 200.

so the Apostles by Christ, *Joh.* 20.21. Bishops and Elders by Apostles, *Act.*14.23. 1 *Tim.*4.14. *Tit.*1.9. Shew one precept, or president if you can, that ever private persons did Ordain a Pastor.

Calvin *Instit.* l. 4. c. 3. S. 15. Ordinationem legitimam non dependere ab electione Laicâ. Estius in sent. l, 4. pars 2. p. 39, &c. *Dr* Morton *Apol. Cathol.* lib. 1. c. 21, 22. Δ's διὰ πασῶν dissident.

2 If your Ordination by Plebeian Artificers be valid, then (*à fortiori*) our Ordination by Learned, Orthodox, godly Divines, wil be valid.

5 *Arg.* Those Ministers which are elected, proved, ordained by the Presbytery according to the mind of Christ, cannot be Antichristian. But our Ministers now are elected, proved, ordained by the Presbytery, according to the mind of Christ: *Ergo.*

6 *Arg.* Those Ministers which are diametrically opposite to the Priests and Shavelins of Antichrist, cannot be Antichristian. But our Ministers are so: *Ergo.* This wil appear by the ensuing Parallel.

1 *Popish Priests are ordained to Sacrifice.*	*But our Ministers are sent to Preach and Pray.*
2 *They teach the Traditions of men.*	*But ours teach the perfect Word of God.*
3 *They mix the Sacraments, and alter both their Number and their Nature.*	*But ours preserve them in their purity both for Number and Nature.*
4 *They are for Masse.*	*But ours abhor it as a filthy Idol.*
5 *They are the Popes sworn Vassals.*	*But ours have witnessed with their blood against him and his.*
6 *These pervert Souls, and draw them from Christ.*	*Ours Convert Souls, and bring them to Christ,*

as your selves can witnesse: for, consider whether you did not receive the worke of conversion from sinne unto God, which you presume to be wrought in you first of all, in these publicke Assemblyes from which you now separate. And if once you found Christ walking amongst us, how is it that you do now leave us? Are we lesse and not rather more reformed then we were? If the presence of Christ, both of his power and grace be with us, why will you deny us your presence? Are ye holier and wiser then Christ? Is not this an evident token that we are true Churches, and have a true Ministery, because we have the Seale of our Ministery even the conversion of many sonnes and daughters unto God? Doth not the Apostle from this very ground, argue the truth of his Apostleship? 1 *Cor.*9.2. Is it not apparent that our Ministers are sent by God, because their Embassage is made successefull by God, for the good of Souls? Did you ever read of true conversion ordinarily, in a false Church? Will the Lord concur with those Ministers whom he sends not? Doth not the Prophet seem to say the quite contrary? *Jer.*23.21,22. And therefore either renounce your conversion, or be converted from that great sin of separating from us; for tis a great aggravation of your sin, that you separate from

V. *That excellent satisfactory Vindication of the Presbyterial Govern. by the Synod of* London *Nov.* 2. 1650. p. 141, &c.

from us in a time of Reformation: whilſt publique authority hath been at work to find out Gods way, private perſons have taken their advantage to ſet up their owne. Whilſt the one hath been reforming, the other, inſtead of joyning with them to ſtrengthen their hands, have been withdrawing and ſeparating themſelves and others from them. And what, Separate from a Reforming Church! a Church that profeſſeth ſo much willingneſſe and readineſſe to be conformed to the Rule of the Word! Brethren, let me tell you, there is more in this circumſtance, then haply ſome have been or are aware of. When God is comming towards a Church, then to run from it! When God is turning his face towards it, then to turn our backs upon it! When God is building it up, then to be active in pulling it down! This is a ſad thing; and ſurely if rightly apprehended, muſt ſit ſadly upon the ſpirits of ſome.

The leſſe the cauſe of Separation is, the greater is the ſin of ſuch as make it. Edw. Gingr. 2. part. p. 196.

Had it been ſome years ſince, when God ſeemed to have been about to depart from us, when Innovations and Corruptions were breaking in upon us, then to withdraw, then to forſake the Church, (however I dare not avouch it for a work ſo tranſcendently meritorious as ſome conceive of it, yet) I grant it tollerable. But now to do it now that (as themſelves conceive of it) the Church is coming up out of the wilderneſſe, now that ſhe begins to boyle out her ſcum, now that ſhe begins to be more refined and reformed; now to forſake her, truly this is no ſmal aggravation to this deſertion.

For Mariners at Sea to forſake their ſhip when ſhe is ready to ſink, (though poſſibly it may be an errour and over-ſight in them ſo to do, yet) it is pardonable. But if the ſhip ſhall begin to riſe and float again, ſo as they ſee apparent hopes that with a little pumping and haling ſhe may be ſaved, now to leave her, (much more to cut holes in her ſides) their owners will give them little thankes for it. Some yeares ſince, the Church of God amongſt us ſeemed to be in a ſinking condition; then to leave her, might be pardonable. But now, now that through the mercy of God ſhe begins to be ſomewhat floatſome and boyant, ſo as a little induſtry and pains in the pumping and purging may free her, and ſave her, ſhall we now deſert her? (that I do not ſay cut holes in her ſides.) Surely, ſurely, never was Separation from this Church ſo unwarrantable as it is at this day: warrantable it never was ſince ſhe was a true Church. In the laſt age an errour it was a Schiſm; and that not only M. *Aynſworths* more ridgid but M. *Robinſons* more moderate Separation, ſo accounted and cenſured at all hands; Surely then at this day it cannot be warrantable. Make the faireſt of it, an unadviſed Separation it is: As a judicious and pious Divine (in that ſatisfactory and elaborate Tract againſt this ſinne) hath fully pro-

Lond. *Vind. of Presb.* p. 140. Amemus unitatem, timeamus ſeparationem. *Aug.* M. *Brinſly Arraign. of Sep.* p. 33, 34.

proved; whose words being so suitable and seasonable to this purpose, I could not but for thy good transcribe; and with them so fully and clearly expressing my minde, I shall conclude.

I have now finished my work, and well-nigh my time together. It was far from my thoughts (the Lord he knowes) ever to have published a Tract of this nature; but being openly challenged to make it good, I fell to study the point; and upon perusall of Authors, I found that some had done excellently in answering Objections, but omitted Arguments which confirme the *Thesis*: Others had some Arguments, but omitted the answering of Objections; some answer to some Objections, others to other some; but here thou hast both Arguments to convince the judgement; and Answers to above thirty Objections; even all that ever my little reading could attain, with References to larger Tracts, which handle any point more fully. Cover all the Solæcisms, Barbarisms, and imperfections with the mantle of love; consider 'twas the work of succisive houres, redeemed from rest and recreations, framed in the midst of double imployment, besides personall Trials, &c.

If thou reap any benefit, give God the glory, who hath brought this light out of darkness, and the good out of the oppositions of our Brethren: If thou see any imperfections, defects, weaknesses &c. (as I am conscious to my self of many) yet let not, O let not the Truth of God suffer through my weakness and failings, but ascribe them to me, even to me, to whom of due they belong: I am very well content to decrease, so his glory may increase; let my name perish, so his may flourish; let me dye, so my Gods honour may live, I have enough.

Me me adsum qui feci, in me convertite ferrum. Domine Deus, quæcunq; dixi de tuo, agnoscunt & tui; si qua de meo, & tu ignosce & tui. *Aug.*

Now to the only wise God, who hath given both heart and hand, wil and deed, the way and the work, the minde and the meanes, the help and the health, be given all praise and glory from Angels, Men, and every Creature, from henceforth and for ever. *Amen, Amen.*

Coronis.

Fatemur quidem novas quasdam, & antea non auditas sectas Anabaptistas, Libertinos, &c. statim ad exortum Evangelii extitisse: Verùm agimus Deo gratias, satis jam terrarum orbis videt, nos nec peperisse, nec docuisse, nec aluisse ista monstra, &c. Jewel, *Apolog. Eccles. Anglic. p.* 56, 57, *&c.*